THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Catholic Telegraph.

Turn from the Earth, my Spirit, turn.

Turn from the earth, my spirit, turn,
A nobler prospect fills the eye,
Where worlds of light in glory burn,
And keep their holy watch on high.
Why do ye thus all pure appear,
Say, are those fields by angels trod ?
Or is that light so soft, so clear,
Because that ye are nearer God!

O! turn from earth; 't was thus the sage,
With holy lips the lesson taught,
And thou, my soul, in youth, in age,
Be thou the home of holy thought.
Earth's vapid joys will quickly dim
The vestal robe which deck'd the soul,
For blood-red wine that bathes the brim,
With maddening poison fills the bowl.

When far from Thee we turn'd to stray,
We felt thy chastening hand was near,
But when in grief we bent to pray,
Thy mercy, then, would gild the tear.
Then say not, God forsakes the heart,
When joy withdrawn, she seems forlorn,
For plants their sweetest balm impart,
When from the stem the leaf is torn.

The tear by all but heaven unseen,
O! breathes it not a holy bliss!
The pearl dissolved by Egypt's queen,
Was not so pure, so bright as this.
'T is mercy's gift to thee and thine,
A balm too rich for earth's reward,
For heaven 't was shed and there 't will shine,
A glittering gem before the Lord.

Then rise, my soul, the seraph's lyre,
And angel's voice await for thee,
Where ev'ry lip is touched with fire,
The home where all are truly free.
Victorious o'er the dreadful grave,
A Saviour's love shall be the prize,
High o'er our heads the palm shall wave
And joys unceasing fill the skies.

BIOGRAPHY.

From the Christian Library.

BISHOP WILSON.

In proceeding to repeat the few particulars which have been transmitted to us, relative to the even tenor of Bishop Wilson's daily life, we cannot but express our regret that the simple manners and devotional habits witnessed in his household are so seldom seen in our own days. Before the family entered upon the various occupations of the day, that is at six o'clock every summer morning, and at seven in the winter, the whole household, including the workmen and domestic servants, assembled in the chapel, and prayer was offered up by himself, or by one of the students who were residing with him preparatory to holy orders. In the evening they met again for supplication and thanksgiving.

The Bishop was deeply impressed with the necessity and usefulness of family worship. "Have you set up an altar in your house ?" was a question which he was wont to put to those who were just beginning to keep house. And publicly he took opportunities of recommending family religion as a wholesome preservative against degeneracy and profligacy; asking, "How should we expect that all sorts of vices should not abound in families where God is not owned nor his graces asked for ?" And he declared his belief, that if those who could not read would but assemble their children and servants and offer up the Lord's Prayer, "it would plant the fear of God in their hearts; and they would be afraid of doing many things which they commit without any concern."

The day then passed in works of piety and usefulness, till the hour of dinner arrived, at which time he was as remarkable for exercising hospitality toward his clergy and others, as he was at all times for his liberality toward indigent persons. His table was abundantly but plainly furnished; it might be described in the very words of George Herbert:—"His fare is plain and common, but wholesome: what he hath is little, but very good; it consisteth most of mutton, beef, and veal; if he adds any thing for a great day, or a stranger, his garden or orchard supplies it, or his barn and farm-yard: he goes no further for any entertainment, lest he go into the world, esteeming it absurd that he should exceed, who teacheth others temperance. But those which his home produceth he refuseth not, as coming cheap and easy, and arising from the improvement of things which otherwise would be lost. Wherein he admires and imitates the wonderful providence and thrift of the great Householder of the world." These were precisely the sentiments of Bishop Wilson, and it is very likely that he was led to these views by this very passage, in a book which he admired and valued. He himself describes hospitality as not consisting "in making great entertainments, but in providing a sober and suitable refreshment for such as are in want, and for such as come to visit us."

Many persons of note, whom his fame had reached, desired to enjoy his conversation, among whom Dr. Pococke, after his return from his travels, went to see the aged Bishop of Man in the year 1750, and sent him his works richly bound, to announce his arrival. The Bishop received him with a graceful welcome, but told him that "he ought not to approach the poor Bishop of Man with a present, as if he were an eastern prince."

His temper was composed and calm, and he was never excited to violent or unguarded language. In conversation he was remarkably cheerful and entertaining. He lived in a perpetual sunshine of happy spirits. He found, as Herbert says, "that pleasantness of disposition is a key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness both enter sooner and root deeper."—*Country Parson.*

Mr. Moore, one of the clergymen of the island, who knew him well, describes him as being "of admirable simplicity of manners; of a most engaging behaviour, affability, and sweetness of temper. In his private conversation he was agreeable and entertaining; lively and facetious without levity; and always consistent with the dignity of his character; never at a loss for something pertinent and proper to embellish and illustrate his discourse; on these occasions nothing ever proceeded from his mouth but what was good to the use of edifying, and ministered not only grace but also pleasure and delight to the hearers." Mr. Corlet, another of his clergy, writes,[*] that he recognises in the devotional works of Bishop Wilson, the frequent remarks of his daily conversation. "Often and often again, did I recollect, as I read, that I had heard from his own lips the very sentiments then before me, and the heavenly smile wherewith he delivered them. But perhaps I tire you; better judges than I have said, and will yet say, more to the purpose, but not one, unless yourself, from a warmer heart, recollecting the blessed man as I saw and heard him!"

As the Bishop was zealous in promoting the religious education of the poor, so he was strongly impressed with the idea that the most important encroachments might be made upon the kingdom of darkness by the constant practice of catechising young persons; and he established it as the general usage in the churches, after the afternoon service, instead of a sermon. He says, that he considers it "of more use to the souls both of the learned and ignorant, than the very best sermon from the pulpit;" and once, being applied to for permission to substitute a sermon, he on these grounds refused to grant it. In a charge delivered in his eighty-fifth year, he states his opinion, that "This is a truth not to be questioned, that the plainest sermon from the pulpit will not be understood by nor profit any who has not been well instructed in the principles of Christianity contained in the Church Catechism. So that our preaching is in vain to all such—which, I fear, is often the case of a great part of our hearers.

The most unlearned know by nature the things contained in the law as soon as they hear it read: but these are the things which they want to be particularly and often made sensible of; namely, the extreme danger a sinner is in while he is under the displeasure of a holy and a just God, who can destroy both body and soul in hell:—how a sinner, made sensible and awakened with the danger he is in, may be restored to God's favor;—of the blessing and comfort of a Redeemer;—what that blessed Redeemer has done and suffered to restore us to the favor of God;—what means of grace he has appointed as absolutely necessary to preserve us in the favor of God and in the way of salvation.

Christians too often want to be set right, and very particularly to be instructed in the nature of *repentance*, of that repentance to which God has promised mercy and pardon, and of *faith* which is saving, and accompanied with good works and a holy and Christian life.

These are *foundation principles*, and such as every pastor of souls is obliged to explain, as he hopes ever to do good by his other labors and sermons.

We say to *explain*, not only in set discourses from the pulpit, but in a plain familiar manner from the desk, where questions may be asked, and things explained, so as both old and young may be edified.

Preaching will always be our duty, but of little use to those who understand not the meaning of the words we make use of in our sermons, as God knows too many must be supposed not to do, for want of their being instructed in their younger years."

The public ministrations of the day being over—prayer, preaching, catechising—how shall we describe the good Bishop's departure from among the village congregation better than in the words of Goldsmith:

> The service past, around the pious man
> With steady zeal the honest rustics ran;
> Ev'n children follow'd with endearing wile,
> And pluck'd his gown to share the good man's smile.
> His ready smile a parent's warmth express'd,
> Their welfare pleased him, and their cares distress'd;
> To them his heart, his love, his griefs were given,
> But all his serious thoughts had rest in heaven!
>
> *Deserted Village.*

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[*] Letter to the Rev. P. Moore, dated April 18, 1781, twenty-six years after the Bishop's death.

MISCELLANY.

LADY HEWLEY CHARITIES.

(Continued from p. 638.)

In the first instance, it began thus: "God, who in several parts and in several manners formerly spake to our fathers by the prophets." Now he did not mean to say that they have not translated the word in the original properly as "God;" our translation being "God who at sundry times"—τολυμηρως—might signify so many parts of time, or so many parts of space. These new translators, however, thought proper to give themselves the character of extreme accuracy, by not adopting that which was good enough, but appparently selecting something which they thought better. "In the last of these days hath spoken to us by his Son, whom he hath appointed heir of all things, for whom also he constituted the ages." Now, the words in the original were (according to Griesbach)—"δι οὗ και τους αἰῶνας ἐποίησεν." Feeling themselves therefore a little pushed hard when they translate δι οὗ "for whom," they have recourse to a note-book by which it appeared that two or three persons had fancied that might be the proper translation. But supposing it to be so, it still showed a very great apparent intention to be be extremely correct, though it was certainly not the received translation, nor did he (the Vice-Chancellor) think that any Greek scholar off-hand would dream that such was the construction. It then proceeded—"who being a ray of his brightness and an image of his perfections." What were the words in the original—"ὃς ὢν ἀπαυγασμα τῆς δόξης και χαρακτῆρ τῆς ὑποστασεως αὐτου." He was perfectly astonished, and could hardly have conceived it possible, before he had read it, that any person could have ventured to call this a literal translation of the Scriptures which has rendered the word υποσπασις "perfection." It was perfectly plain, therefore, in that passage, the parties never meant to give a translation, but that they meant to fetter down the understanding of the reader by imposing their creed in the shape of a translation. They then said—"and ruling all things by his powerful word," "φερων τε τα πάντα τῷ ῥήματι τῆς δυναμεως αὐτου." They might as well have said "by the word of his power;" but they did not choose to give the literal translation; they chose rather to substitute words of their own, which might express the sense, but which it was quite clear did not express the literal meaning, nor did they intend that it should. It then proceeded—"for to which of those messengers spake God at any time, thou art my son, this day I have adopted thee." The passage they meant to translate was "Τινι γαρ ειπε ποτε των αγγέλων. Υἱος μου εἶ συ, εγω σημερον γεγεννηκα σε." There was not the slightest pretence to translate the word γεγεννηκα "I have adopted." It was the very same thing that gave rise to what was stated by Locke, in his *Essay on Toleration*—namely, that the Son of God was taken by the Jews, in the Bible, to be the Messiah, because their second psalm was in these words—"Why do the heathens so fiercely rage against Jehovah, and against his anointed ?" and a little lower down in the Psalm it followed—"I will declare thy decree, Jehovah has said to him, 'Thou art my son; this day have I begotten thee.'" That was to say, he used that word in the Hebrew which was uniformly translated in the Septuagint "begotten," and it was the word which several times occurred in the 5th chapter of Genesis, in which there was a detailed account of all the antediluvian patriarchs given in succession; the very word used in the second psalm was the word used in that chapter, and the word used in the Septuagint was the same as they used in that passage which was quoted by St. Paul. The gentleman who had translated the Unitarian testament had made it plain on the face of it that they meant to establish a doctrine that our Saviour was not begotten in that sense in which the term was taken by the Church of England, and by the orthodox Dissenters as they were called, to signify some divine operation by means of which the nature of the Redeemer was the same as that of the Father. That they meant to oppose. But for the purpose of avoiding the inference which might be made in the mind of an unlearned reader, they there wilfully altered a word and substituted, he should say, a creed instead of a translation. Again, "And let all the messengers of God pay homage to him, and of these messengers the Scripture saith." Now, it was to be observed, that here the words were both in Italics, as they ought to be, because there were no words corresponding to them exactly in the original; the word evidently referred, as it appeared from their own translation, to God; but they chose to vary the phrase by saying first, "God saith," and then "the Scripture saith," which seemed to him an alteration without any necessity. Then they said, "and of these messengers the Scripture saith, who maketh the winds his messengers, and flames of lightning his ministers." It was truly astonishing to find such a translation as "flames of lightning" given to the words "πυρος φλογα," which could not have that meaning. It might be said that was what was intended, but certainly that was not said. They translated "God is thy throne for ever and ever, a sceptre of rectitude is the sceptre of thy kingdom," according to the received translation, and it might perhaps be true that that translation was right; but there was this observation to be made upon it—that they had introduced in the mode of printing, as it stood in their version, the word "is," as if it were not a translation of part of the original text, and the word "God" stood there as a translation from the original text. The "is" was put in Italics, as if it were no part of the original text; but in the original there was no verb: therefore, if at all named, it should not have been put in Italics, as a word not in the original, but as supplied by the translator to make up the text. Having in the first part translated the passage "who maketh the winds his messengers," they said at the end "are they not all servants ?" Supposing them to be right in the first instance in translating it "winds his messengers," it was clear they ought in the latter part to have said "are they not all ministering winds" (λειτουργικα πνευματα), to be consistent with themselves; at any rate, if they thought proper to change the phrase, and translate the word πνευματα "wind" first, and servants, they should have translated it "ministering spirits," which would have the sense of servants, but still it would be a correct translation, which theirs was not. He had taken that as a specimen of the whole; he had looked at a variety of the parts, and he never remembered to have seen any translation which could be considered more unsatisfactory, more arbitrary, more fanciful, more silly, and, he was sorry to say, more false, than was that book; and he was perfectly certain that Lady Hewley would have thought it the worst calamity that could have happened to her that such persons should be considered entitled to participate in her charity, professing to call themselves "godly preachers of Christ's holy Gospel," who would give their sanction to the publication of such a work as that. For the reasons he had assigned she would, if the matter had been duly explained to her, have seen that it militated against that principle which the defendant's counsel said was the principle on which she desired her charity to be administered—namely, the principle of free discussion, without creed, and by appealing only to the Scriptures as they stood. His Honor said there were a vast number of other passages, but it was perfectly useless to go through them. He found by the evidence that Mr. Wellbeloved and Mr. Kendrick, and some third person, were subscribers to the institution called the Unitarian Society, which stated among the books it circulated this improved version of the Scriptures, as it was called; and his opinion was, that the question now being not who should participate, but what given individuals should be excluded, it was satisfactorily made out to him that no person who believed as Mr. Wellbeloved had stated in his sermon he believed, who had acted as Mr. Wellbeloved had acted with regard to the supporting that Unitarian Society who had published such a book as that, could be considered as entitled to share in the charity of Lady Hewley. Therefore he thought it clear that no stipend ought to be continued to Mr. Wellbeloved, nor to any person preaching the doctrines he did; and it was also clear to him that the charity itself could not be administered according to the intention of Lady Hewley; at least there was not reasonable security that it could be administered according to her intention, if it was to be allowed to remain in the hands of persons who thought as he did, and who had acted as he had. He had no evidence whatever to induce him to believe that he had any thing to do with the book, more than in assisting by his subscription the publication of it, nor had he ever heard who were the persons, nor had he the slightest conception who were the fabricators of the book; but he was quite certain Lady Hewley never would have thought this book did contain Christ's holy Gospel, or that the persons who disseminated that book were to be considered disseminators of Christ's holy Gospel. Therefore, his decree must declare, that no persons who denied the divinity of our Saviour's person, and who denied the doctrine of original sin, as it is generally understood, were entitled to participate in Lady Hewley's charity, and that the first set of trustees must be removed. He also thought it was sufficiently manifest that this lady never intended that there should be trustees of one sort to administer the dealing out of the funds among the persons who were named in the first deed, and trustees of a second sort to superintend the hospital which contained the poor almswomen. He, therefore, thought that all the trustees who were Dissenters, who denied the doctrine of our Saviour's divine person, and the doctrine of original sin, must be removed, and though there was no objection personally to Mr. Palmer, who, it appeared, was a member of the Church of England, yet he thought he ought not to be continued a trustee.

From the Chinese Repository.

RITES OF BUDHISM AND ROMANISM.

The similarity of the rites of this superstition to those of papacy are striking; every one who visits their monasteries can at once discover the resemblance. That they should count their prayers by means of a rosary, and chant masses both for the living and the dead, should live in a state of celibacy, and shave their hair, fast, &c., might perhaps be accounted for by a mere coincidence of errors into which men are prone to fall; but their divine adoration of *teen-how*, "the queen of heaven," (called also, *shing-moo*, "the holy mother,") must be a tenet ingrafted upon Budhism from foreign traditions. We are unable to fix the exact period of the adoption of this deity. There is a legend of modern date among the people of Fuh-keen, which tells us that she was a virgin of that province, who in a dream saw her kindred in danger of being wrecked, and boldly rescued them; but this affords no satisfactory solution. Neither is the queen of heaven among the deities which the Siamese Budhists worship, though they possess the whole orthodox code of demons. It is very likely, that some degenerate Nestorian Christians amalgamated with their faith and ceremonies the prevailing errors of China, and persuaded the priests of Budha to adopt many of their rites. Though the Siamese and Cambojan priesthoods resemble the papal clergy in some points, they do not exhibit so striking a similarity as the Chinese. Moreover the Budhists of China have received among the objects of their veneration all the sages which have been canonized by the emperor or by public credulity. In one instance, I saw a marble bust of *Napoleon*, which they had put in a temple, and before which they burned incense; hence it would not be extraordinary, if they had also adopted among their gods so conspicuous an object of worship as the virgin, who was adored by so many millions of Christians.

Budhism has its *sacred places*, to which pilgrims resort to offer sacrifices and perform their devotions. Two of these are remarkable; one is *Mei-chow*, an island on the coast of Fuh-keen, N. E. from Chinchew (Tseun-chow) Bay; the other is the island *Poo-to*, which was mentioned (on page 53) in a preceding number. Both these islands may be considered as the domains of priests, and exclusively devoted to idolatry. Both are picturesque, so as to set off to advantage their numerous temples, and to strike the pilgrim with solemn awe by the grandeur of nature.

Poo-to is the more romantic of the two, and the priests are also more numerous. Those solitary caves and craggy rocks on high, where human industry has excavated fanes and niches to fill them with images of the Budha and of the goddess *Kwan-yin*, attract the eye and bewilder the senses of the spectator. I have seen rough sailors, whose sensibility is not very remarkable, stand astonished and ask themselves, what strange faith and idolatry is this ? When walking along the well-paved roads, we might observe a solitary temple, or rather hermitage, where the more fervent devotees of Budha chanted prayers, and performed their devotions before an anteaten image, or a dimly burning lamp. Even the sight of foreigners would not recall their consciousness; perpetually bowing and prostrating themselves on the ground, we could hear them exclaiming, O-me-to fuh! O-me-to fuh! A missal was open on the altar to assist in the repetition of prayers, in a language which they themselves did not understand. They seldom left their dismal habitations. One old man had retired to the very top of a high hill, from whence he intended never to return, but to spend his days in adoring the phantom Budha. When he first saw Europeans approaching him, he was amazed, and designed to honor us with prostrations, from which however he was timely relieved.—*S. S. Journal.*

SUPERFICIAL PIETY.

The Church at this day, in respect to the depth of her piety, is far behind the model which was presented in the apostolic age; nay, may we not say that she falls short of that which has been witnessed at some periods since the Reformation, especially when she was beset with the terrors of persecution; and is there not some reason to fear from the present aspect of the times, that while such active efforts are making for the extension of the Gospel, and while the spirit of true piety is communicated in a degree to a much greater number of hearts than formerly, its depth is diminished somewhat in proportion as its surface is extended ? Blessed be God there are a multitude of devoted Christians and ministers in the Church at *this* day; but when we read the writings of Baxter, and Flavel, and Owen, and Charnock, and Bates, and the Henrys, and many others of the same period, we are ready to say that there were giants on the earth then, such as we neither see nor look for in these later days.

Without detracting from the present age any thing which it can fairly claim, and with our eyes open on all the favorable signs of the times, we venture to say that one of the greatest dangers of the Church at the present moment is, that she will content herself with a superficial piety. We refer not here so much to the danger of this arising from a prevailing spirit of worldliness which is always the bane of spiritual feeling, as from certain tendencies which seem to be among the elements of her present *religious* character. For instance this very spirit of action which seems destined to accomplish such wonderful purposes, and which has already well nigh moved the world, and in which every true Christian must devoutly rejoice, is fraught with immense danger: there is danger that Christians in laboring for the world without, will neglect the world within; that they will substitute the business of planning and contributing to send the Gospel to others, for the more personal and difficult and self-denying work of keeping themselves habitually under its influence. No doubt it is possible that a man may labor in a good cause with great ardor and perseverance, and may think that his soul actually burns for the salvation of his fellow men, while yet his motives are altogether earthly, and the prevailing sentiment of his heart is a desire to promote self-gratification. Let Christians and ministers then, especially those who are more immediately active in sustaining our religious and benevolent institutions, take heed that in doing all this, they also keep their own hearts with all diligence; and let them bear in mind that this is not less essential to prevent their decline in piety, than to ensure the best success of their benevolent efforts.

There is danger also from the superficial character of the reading of the age. Some indeed have a relish for sound and extensive theological works; but far the greater number are satisfied with occasionally looking into some of the lighter religious periodicals. The consequence is, that while there are many who know a *little* concerning the benevolent operations of the day, (would to God that they knew much more,) there are comparatively few who have any connected view of the doctrines of the Bible, and a still smaller number who have the ability to defend them against the attacks of gainsayers. Far be it from us to object to religious periodical reading: we know it has its uses, and very important uses too; we only object against its being *substituted* for reading of a more solid character. Let every family count it a privilege to be statedly visited by one or more such publications; but let not this be a reason why Edwards, and Dwight, and Witherspoon, and Baxter, should be passed by as the antiquated rubbish of other ages.

And if we do not greatly mistake, there has been much in the fanatical movements that have prevailed, and still prevail to some extent, in connexion with revivals, to foster the evil to which we are referring. To say nothing here of the vast numbers who in consequence of this machinery have no doubt been admitted to the Church utter strangers to the power of religion—who that is acquainted with these peculiar measures can fail to perceive that their tendency is to elevate some of the mere circumstantials of piety, at the expense of casting into the back ground its more substantial elements? How much dependence is placed on the exciting influences of external circumstances, and how little comparatively is thought of the more retired duties of searching the heart, of reading the Scriptures, and of performing other duties which belong to the very essence of religion! Abundance of talk on the subject of religion we have reason to fear is often thought more of as a test of piety, than the abiding fruits of the Spirit; and hence we see one and another pointed at with the utmost confidence as examples of unquestionable conversion, not on the ground that they appear humble, and seem disposed to give God all the glory, but because they converse in respect to their own feelings with confidence and fervor, where possibly true Christian propriety might require that they should not converse at all. Let genuine revivals prevail, and nothing will do more to elevate the standard of Christian character, and produce a deep, intelligent, all-pervading piety; but mere spurious excitements, or those which are chiefly of this character, though they may bring multitudes into the Church, will ultimately be found to have incumbered it by a heavy mass of worldliness and spiritual death.—*Albany Journal and Tel.*

ILLUSTRATION.

BY ARCHBISHOP USHER.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." (Rev. ii. 17.)

By the "white stone" and the "new name" here promised by Jesus Christ, he means that he will give a secret token of his love to the soul, whereby it shall rest assured of the unspeakable love of God, and freedom from condemnation. The Athenians had a custom, when malefactors were accused and arraigned, to have black and white stones by them; and so, according to the sentence pronounced, those who were condemned had a black stone, and those who were acquitted had a white stone, given to them. To this custom the Holy Ghost alludes. This stone, this seal, shall assure those who receive it of absolute acquittance from condemnation; and so free them from the cause of fear. Again, Christ will give "a new name;" that is, he will write the sentence of absolution in fair letters on the white stone, with a clear evidence. As if he should say, (when Christ hath seen a man overcoming and how he hath conflicted with temptations, and yet holds out, pressing for the crown, to the end of the race,) Christ will come in, and ease him of all his pains and sores, with such a sweet refreshing as is unspeakable.—*Presbyter.*

ECONOMICAL ARGUMENTS FOR RELIGIOUS EDUCATION.

1. It would save the expense of private vices and public crimes. 2. It would save the labor of temperance and other societies for the promotion of morality. 3. It would supply the country with the best, and therefore the cheapest, schoolmasters. 4. It would prepare a body of men for the foreign ministry, trained to an acquaintance with the duty and with the spirit of apostles. 5. It would save the lost time of those who do not begin to learn until they are adults. 6. It would save the time which is lost by idlers, sluggards, and those who have never learned to do good, and know not how to do it. 7. It would prevent the mistakes, controversies, discord, and the other consequences of ignorance. 8. It would so accustom the minds and hearts of men to the proper influence of religious obligation, that the immense amount of time would be saved which is now required to make men see and feel their duty, and to persuade them to decide upon what they will do. 9. Men would know the true value of time and money.

These are the natural results of the spread of religious knowledge and religious principles. It is not believed that the diffusion of knowledge alone will extirpate sin or make men holy; or that any means but the direct renewing influence of the divine Spirit, can radically affect the human character. But these are tendencies of wise, universal, and scriptural instruction, most of which the *mere* patriot may esteem. It is true political economy.

But regarded as a means of grace, as fulfilling one of the first injunctions of the Almighty to teach his laws and set forth his attributes, the Christian may most confidently trust to the diffusion of religious knowledge as an instrumentality which the Lord will bless to the extension of his kingdom, and the saving illumination of mankind. "Go, Teach," was His precept.—*S. S. Journal.*

EASTERN HOUSES.

Very few of the houses or temples of Canton have more than one story, the halls of which are usually of the whole height of the fabric, without any concealment of the beams or rafters of the roof. Terraces are often built above the roofs; and when surrounded by a breast-work, afford in the cool of the day a pleasant and secure retreat, where people can ascend to enjoy a purer air, to secure a wider prospect, or to witness any event that transpires in the neighborhood. These terraces are not, perhaps, very unlike the *flat roofs* of other orientals. In some other points also there is a coincidence between the houses of the Chinese and those which are noticed in sacred literature.

Referring to these latter, Professor Jahn, in his Biblical Archaeology, says, "The gates not only of houses, but of cities, were customarily adorned with an inscription, which was to be extracted from the law of Moses; a practice in which may be found the origin of the *modern* Mezuzaw, or piece of parchment inscribed with sacred texts, and fastened to the door-posts. The gates were always shut, and one of the servants acted the part of a porter. The space immediately inside the gate is called the porch, is square, and on one side of it is erected a seat for the accommodation of those strangers who are not to be admitted into the interior of the house. From the porch we are introduced, through a second door, into a court, which is commonly paved with marble, and surrounded on all sides, sometimes, however, only on *one*, with a peristyle or covered walk, over which, if the houses have more than one story, there is a gallery of the same dimensions, supported by columns and protected by a balustrade. In this court, large companies are received, at nuptials, &c. On such occasions, a large veil of thick cloth is extended by ropes over the whole court, to exclude the heat of the sun. The back part of the house is allotted to the women, and is called in Arabic the harem, and in Hebrew, by way of eminence, *the palace.* Behind the harem there is a garden, into which the women enjoy the pleasure of looking from their apartments. In the smaller houses the females occupy the upper story. This is the place assigned them also by Homer in the Iliad and Odyssey."

Now, in the buildings of the Chinese, the various inscriptions seen on their door-posts; the porter at the outer gate, and the porch and court within; the peristyle with its columns, and perhaps a gallery above, and the palace, *kin-te*, or "forbidden ground" with its garden, have a striking resemblance to those in the above description. The inner apartments of the emperor are in like manner called, by way of eminence, *kung-teen*, or "the palace."—*S. S. Journal.*

EXTRACTS

From Dymond on the Principles of Morality.

"Respecting the often discussed question whether *extorted* promises are binding, there has been, I suspect, a general want of advertence to one important point. What is an *extorted* promise? If by an extorted promise is meant a promise that is made involuntarily, without the concurrence of the will; if it is the effect of any ungovernable impulse, and made without the consciousness of the party,—then it is *not* a promise. This may happen. Fear or agitation may be so great that a person really does not know what he says or does; and in such a case a man's promises do not bind him any more than the promises of a man in a fit of insanity. But if by an "extorted" promise it is only meant that very powerful *inducements* were held out to making it, inducements however which did not take away the power of choice,—then these promises are in strictness voluntary, and, like all other voluntary engagements, they ought to be fulfilled. But perhaps fulfilment is itself unlawful. Then you may not fulfil it. The offence consists in making such engagements. It will be said, a robber threatened to take my life unless I would promise to reveal the place where my neighbor's money was deposited. Ought I not to make the promise in order to save my life? No. Here, in reality, is the origin of the difficulties and the doubts. To rob your neighbor is criminal; to enable another man to rob him is criminal too. Instead therefore of discussing the obligation of "extorted" promises, we should consider whether such promises may lawfully be made. The prospect of saving life is one of the utmost inducements to make them; and yet, among those things which we are to hold subservient to our Christian fidelity is our "own life also." If, however, giving way to the weakness of nature, a person makes the promise, he should regulate his performance by the ordinary principles. Fulfil the promise, unless fulfilment be wrong: and if, in estimating the propriety of fulfilling it, any difficulty arises, it must be charged, not to the imperfection of moral principles, but to the entanglement in which we involve ourselves by having *begun* to deviate from rectitude. If we had not unlawfully made the promise, we should have had no difficulty in ascertaining our subsequent duty. The traveller who does not desert the proper road easily finds his way; he who once loses sight of it has many difficulties in returning.

The history of that good man John Fletcher (La Fletchère) affords an example to our purpose. Fletcher had a brother, De Gons, and a nephew, a profligate youth. This youth came one day to his uncle De Gons, and holding up a pistol, declared he would instantly shoot him if he did not give him an order for five hundred crowns. De Gons in terror gave it; and the nephew then, under the same threat, required him solemnly to promise that he would not prosecute him; and De Gons made the promise accordingly. This is what is called an *extorted* promise, and an *extorted* gift. How, in similar circumstances, did Fletcher act? This youth afterward went to him, told him of the 'present' which De Gons had made, and showed him the order. Fletcher suspected some fraud, and thinking it right to prevent its success, he put the order in his pocket. It was at the risk of his life. The young man instantly presented his pistol, declaring that he would fire if he did not deliver it up. Fletcher did not submit to the extortion: he told him that his life was secure under the protection of God, refused to deliver up the order, and severely remonstrated with his nephew on his profligacy. The young man was restrained and softened; and before he left his uncle, gave him many assurances that he would amend his life. De Gons might have been perplexed with doubts as to the obligation of his 'extorted' promise: Fletcher could have no doubts to solve."

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"I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work of scurrilous infidelity: one Captain Cook's Voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlor-table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet legibly inscribes upon it, Poison. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all if it were not sometimes useful; but to what readers can a vicious book be useful?

Suppose for a moment that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration that although *your* refusal might not prevent vicious books from being published, you are not therefore exempted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might no doubt circumscribe a man's business, and so does purity of conduct in some other professions: but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of a pick-pocket.

I know that the principles of conduct which these paragraphs recommend lead to grave practical consequences: I know that they lead to the conclusion that the business of a printer or bookseller, as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on a business in select works; and this, by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as a bookseller without circulating injurious works may frequently be great, and it is in consequence of this difficulty that we see so few booksellers among the Quakers. The few who do conduct the business generally reside in large towns, where the demand for all books is so great that a person can procure a competent income though he excludes the bad.

He who is more studious to justify his conduct than to act aright may say that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself what the precise tendency of a book is,—yet there can be no difficulty in judging, respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can nevertheless perceive the evil when it has attained to a certain extent. He who cannot distinguish day from evening can distinguish it from night.

The case of the proprietors of common circulating libraries is yet more palpable; because the *majority* of the books which they contain inflict injury upon their readers. How it happens that persons of respectable character, and who join with others in lamenting the frivolity, and worse than frivolity, of the age, nevertheless daily and hourly contribute to the mischief without any apparent consciousness of inconsistency, it is difficult to explain. A person establishes, perhaps, one of these libraries for the first time in a country town. He supplies the younger and less busy part of its inhabitants with a source of moral injury from which hitherto they had been exempt. The girl who till now possessed sober views of life, he teaches to dream of the extravagances of love; he familiarizes her ideas with intrigue and licentiousness; destroys her disposition for rational pursuits; and prepares her, it may be, for a victim of debauchery. These evils, or such as these, he inflicts, not upon one or two, but upon as many as he can; and yet this person lays his head upon his pillow as if, in all this, he was not offending against virtue or against man!"

SUNDAY SCHOOLS.

APPENDIX

To the Seventeenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society—being Extracts from the Reports of the several Superintendents.

The Report of the Board, including a full statistical table, is published in the usual pamphlet form.

The following is a brief abstract of the statistical table. Schools, 28—increase 4. Teachers, 679—increase, 92. Scholars, 6910—increase, 740. Volumes in the Libraries, 9776. Copies of the Children's Magazine taken, 1395.

ST. THOMAS' CHURCH SCHOOL.

Interesting incidents in relation to numbers of the children have occurred; all tending to prove the inestimable value of Sunday School instruction. Among these cases is that of a little girl, who died in October last, after a short illness. She was emphatically a child of the Sunday School, having been admitted into it when scarce able to lisp the name of the blessed Being, whose will she was afterward so anxious to know and to keep. Her little history, and some incidents of her short life, now form a part of our Sunday School annals, from which we quote in language as follows:

"Priscilla Gedney was born on the 16th March, 1823; entered the school in her fourth year, and died October 23, 1833.

I first knew her in the winter of 1831–2. It was evident to me that an early development of intellect had been noticed in this child, and that in consequence she had been much noticed and caressed, and of which I supposed her frequent fits of petulance and sullenness were a necessary consequence. She was at this time vain, and not a little proud of her superiority over children of her own age, and of the general estimation in which she was held. Notwithstanding the presence of these offensive qualities, there was much to love and much to admire in the *tout ensemble* of her character. She was amiable, generous, affectionate and forgiving. Her feelings were very acute and sensitive; her conscience tender and easily awakened; and there seemed nothing wanting but the grace of the Holy Spirit moving upon a heart thus constituted to render its possessor a humble and contented child of God. I had frequent opportunities of studying her character; and I used to talk freely with her upon every subject connected with her Church and Sunday School privileges. Her historical knowledge of the Bible was extensive, and upon the important doctrines it reveals, she was intelligent to a degree much beyond her years. Her views concerning the depravity of the human heart, and the great work of redemption by Christ Jesus, were remarkably clear and well defined; and her consciousness of her own individual interest in both of these great truths was equally distinct and perfect. As her mind unfolded its energies, the petulance and fastidiousness gave place to a humble, patient and quiet spirit.

Within the last six months I have observed her under circumstances the most trying to the mind of a child—in which the graces the very opposites of those former defects in her character seemed to be called into full exercise. I have seen her elbowed out of her place by other girls, while in the choir, placed in the back-ground by the leader, and apparently overlooked and unnoticed by those whom she considered her best friends; and nothing has escaped her but an anxious and imploring look, which spake as plainly as if the words had been uttered, 'Have I done wrong?' At times I had occasion to reprove her; I never had to repeat a reproof for a similar offence. The dear girl as far as she knew how was trying to do good to others—that first practical demonstration of love to God.

A poor woman who lived in a part of the same building with her parents could not read. Priscilla became her instructress; and regularly every day with her Testament would she visit the old woman, and read to her a part of the Gospel. In the meantime she had learned her the letters of the alphabet, and to spell very cleverly in words of four syllables, when death came and separated the teacher and her pupil.

Such are the outlines of a part of the life of Priscilla. The evidences of her piety toward God are to be found in the incidents of her short and brief career—to me these incidents are satisfactory tokens, that to the best of her ability, she was walking with and serving God."

Our children continue to contribute the sum of $30 annually, for the support of an Indian child at Green Bay.

The teachers are generally attached to the Society of the congregation for the promotion of the various objects of Christian enterprise. They also continue their patronage to the little boy formerly reported, who, with another boy of about the same age (also a Sunday scholar) is receiving the necessary preparation for college from one of our superintendents, whose kind offer of gratuitous instruction is duly appreciated by the Society.

The colored department of the school, consisting of about 50 scholars, is now under the care of several faithful and active teachers who feel deeply interested in the work, and to whom, under God, the department is indebted for its present flourishing condition.

That branch of the school called the Monitorial Class is now under the care of a devoted and competent teacher—it consists of 26 members, of which 9 are males and 17 females. This class is a school for teachers, and is formed from graduates from the first class, who having previously passed through the various gradations of the school are recommended as fit candidates by their teachers.

One hundred and twenty-two children of the schools have been comfortably clad during the past winter, through the active benevolence of a society of ladies of the congregation, who, as in times past, have remembered the apostolic injunction, "To do good and to distribute."

The Infant School also has been provided for and sustained by another association of ladies of the congregation, by whose liberality from 130 to 200 poor children are daily receiving instruction in the elementary branches of secular and religious knowledge.

Finally—The superintendents grateful to the Giver of all good for the present prosperous state of the schools, and for those tokens of the Divine favor which have attended their progress through another year, would not seem to be unmindful of the indispensable and efficient aid rendered by their co-workers and fellow-laborers; yet our feeble acknowledgments, although offered in much sincerity, are but the expression of grateful hearts, adding no jewel to the glorious crown laid up in heaven for those who with full purpose of heart serve their Lord on earth.

ST. CLEMENT'S CHURCH SCHOOL.

The Superintendent of the Sunday School of St. Clement's Church respectfully reports, that the school under his care has, by the Divine blessing, enjoyed no inconsiderable prosperity during the past year. Though new schools have been formed in the vicinity, one of which is attached to our Union, and the others to other denominations, yet the number of scholars in the school of St. Clement's Church has slowly yet steadily increased.

It is made the duty of each teacher to visit every member of the class at least once a month, and if any are absent to visit them *immediately*, to inquire into the cause of such absence. In case, however, of any circumstances preventing the teacher from immediately paying in person such visit to the absentees, a Visiting Committee of four persons, appointed monthly, and consisting usually of two from each department of the school, has the especial duty of visiting *at once* all scholars whose names may be handed them by the respective teachers. It is the duty of this Committee to present a written report of their visits at each monthly meeting of teachers. Where the duty of visiting has been faithfully performed, the happiest results have been produced. Many of the teachers have with zealous perseverance made their monthly visitations, and always with unfailing satisfaction to themselves, and advantage to the parents and the children committed to their care.

The system of instruction is substantially the same as that published by the Union in 1832. The school is opened and closed both morning and afternoon with the prescribed devotions of the Sunday School Liturgy, the Psalter being used instead of discretionary lessons. This, it is well known, is objected to by some as consuming too much time. But what more effectual or beneficial instruction can be imparted to scholars than to teach them to pray? Let children suppose that ten minutes is too long for the devotions of a school, and the prejudice against too much devotion will follow them to the church, and will grow with their growth, till at last by the insnaring suggestions of our great adversary, they may think that the sacrifice of time and trouble is too great to engage in devotion at all. One of the intervals in the morning is employed in a general recitation of the whole school of some portion of Catechism No. 2, and in the afternoon the like exercise from one of the gospels; each of these recitations being always accompanied by some explanatory or practical remarks by the Rector, or in his absence by the Superintendent. These are the only material deviations from the system before named.

A meeting of the teachers is held on the first Tuesday evening of each month, at which the Rector presides, or in case of his absence the Superintendent. At these meetings a report is read from the Secretary, stating the condition of the school, the number of scholars added, the average attendance of scholars and teachers, and such other circumstances as may be necessary to give a general view of the state of the school. Reports are also read from each teacher by the Secretary, stating the improvement and attendance of each respective class, also the names of such scholars as deserve commendation and for what, and of those who deserve censure and for what, and such other interesting circumstances as the teacher may choose to communciate. An abstract from these reports is prepared by the Secretary, containing the names of the scholars reported, and for what reasons, and this abstract is always read by the Superintendent on the first Sunday after the meeting. The effect of these reports on the scholars has been found to be beneficial.

The Superintendent of this school cannot close his report without recording a tribute of affectionate remembrance to the memory of Mr. Bayard Hoffman, whose death is placed in the statistical report. He died after a short illness in August last, aged 23 years. For more than two years he had been a faithful and devoted teacher in the school, and had held the office of assistant superintendent. In the qualities of his heart he was distinguished for his humble yet ardent piety, and the purity and sincerity of his faith; and in his daily conversation and walk he exhibited in luminous beauty the graces of the Christian character. But it is especially in his character as a teacher in the Sunday School that it becomes a duty now to speak of him. Unwearied in his efforts to promote the spiritual improvement of his scholars, he neglected no means which would conduce thereto. His humility and meekness eminently fitted him for this task, and led him to regard no sacrifice too great for its accomplishment. As he lived, so did he die—collected and resigned while reason lasted; he prayed with uncommon fervency, and triumphed, through faith, over the terrors of death. May the memory of his virtues long be fresh in our hearts.

In conclusion, we acknowledge with humble gratitude the blessings which it hath pleased God to bestow upon our feeble labors. We have seen the blessed effects of those labors evinced by some of our little charge in their pure lives and happy deaths, proving beyond the power of contradiction that the seed of divine truth had not been sown in vain; and while such evidences fail not, trusting in the Divine assistance, we will not be weary in well doing, knowing that in our time we shall reap if we faint not. May such blessings continue long to animate and encourage our hearts and the hearts of all the friends of Sunday Schools.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

[*Continued from p.* 638.]

Here then I might rest my case, and wait for those who admit the truth of the Copernican system, who do not believe that above our atmosphere lies

> "Rain's fountain head, the magazine of hail;
> Above the northern nests of feather'd snows,
> The brew of thunders, and the flaming forge
> That forms the crooked lightning; 'bove the caves
> Where infant tempests wait their growing wings,
> And tune their tender voices to that roar,
> Which soon, perhaps, shall shake a guilty world;"

but rather that all of these can be, and are to be, accounted for on natural causes, to reconcile their mode of interpretation with the rules of exegesis, and the canons of criticism; before I paid any attention to their objections to my reasoning on geology, for even an objector is bound to be consistent with himself, and cannot expect others to abide by his rules when he himself sets them at defiance: but I waive this right, and proceed to an examination of the narrative.

I must, however, premise, that I do not expect to find the decisions of critics generally in my favor, and that I shall not allow their opinions to be authority on either side, unless they have written within a few years, or since this question arose, for though they are entitled to weight, in relation to the primitive chaotic state of the globe, that question having been raised before any of them lived; yet their opinion cannot be of authority on the question of the *length of the primeval days*, unless they have written since the discoveries in geology have raised the question; or in other words, the opinion of no writer is entitled to weight on a given subject, unless he wrote with a knowledge, both of the subject, and the evidence in relation to it. Thus, the opinion of a man, however learned and eminent he might have been, who lived and wrote before the days of Copernicus and Galileo, is of no authority, and entitled to no weight, on a question concerning the true solar system; nor can the opinions of men who wrote before the discoveries in geology raised the question of the length of the primeval days be of more authority or weight on that subject. The only inquiry, therefore, which I shall make, relates to the primary signification of the terms used, or whether the phraseology used in the Mosaic account of the creation, limits the word *yom* to the sense of a *natural day*, or whether it may mean, as it is admitted it does in numerous other places, a period of indefinite extent.

ויהי־ערב ויהי־בקר יום אחד, vahi ereb, vahi boger ehad. (Gen. i. 5.) "And the evening and the morning were the first day."

It is not my intention to go extensively into an examination of this passage, since it would swell this article, already too long, beyond the limits of an essay proper for a newspaper; but I shall limit my inquiry mostly to the meaning of *ereb* and *boger*, rendered "the evening and the morning." *Ereb* is from *ârāb*, which, according to Castell, Parkhurst, Rosenmüller, and other lexicographers, signifies *to mix, mingle*, &c., and because mixing darkness with the light causes it to grow dark, or become obscure, the word is sometimes used in that sense. Thus in Isaiah xxiv. 11, it is said, "All joy *is darkened*," ערבה *ārebā*, and Montanus and others render it "*obtenabra est;*" and therefore *ereb*, according to the analogy of language, literally signifies a *mixture* or *mixing*, and also *growing dark*, and therefore, according to Parkhurst, is made to signify "*the evening*, or more properly, *all the time from mid-day to night*, because as soon as the sun has passed the meridian, the darkened part of the heavens begins *to mix* with the day," but Rosenmüller more properly confines it to the vespers, "tempus inter occasum solis et noctem ingruentem," *the time between the setting of the sun, and the near approach, or closing in of night*, because it is then only that it can be truly said that there is a mixture of night and day, or light and darkness, and consequently the word denotes the *dusk*, or an appearance of *light*, without a *sun*. (*See Castell, Heptag. Lex., Park. Heb. and Chal. Lex. on* ערב, *Rosenmüller, in Man. Lex. on* ערב, *and Scholia, in V. T. in loco. Parkhurst, Heb. Gram*, pp. 23–27. *Good's Book of Nature*, pp. 78, 79, *or any other Heb. and Chal. Lex.*)

From *ereb* the Greeks have their ερεβος, *erebus*, and ερεβεννος, ερεμνος, *dusky, dark*, and perhaps ορφνος, a word of similar import, and ορφνη, *darkness*. The Latins rende *ereb* by *vespera*, which comes from the Greek Εσπερος, *Hesperus*, which Rosenmüller has defined as above. (*See Donnegan, H. Stephen, Thes. Ling. Gr. Schrevellius, &c. in loco.*) With the Latin and LXX. agree the Samaritan, Syriac and Targum of Onkelos; but the Arabic hath "nox et dies, dies unus," which if understood literally would be absurd, for the use of the same word in the same sentence, in the same connexion with different meanings, without any intimation of any such change of signification, would be absolutely contradictory. (*Walton's Polyglot.*) *Ereb* therefore properly denotes a kind of light similar to that which is seen after the setting of the sun, and before the closing in of night: but it must be borne in mind that if the common interpretation is to prevail, such light could not be caused by the sun as it was not in existence. This light, however, was the production of that fiat, which said, "*Light be*," the result of which is made known in a no less laconic phrase, "Light was." Of the nature of this light, or the laws by which it was governed, we know nothing, except that it appeared and disappeared, as geologists claim, like our morning and evening twilight, and most probably flowed in tides, by which one of those primeval days were measured. (*See on this head Good's Book of Nature*, p. 78, *and Herschel on Light, Philos. Trans.* vol. lxxxiv.)

Boger is from *bagar*, which signifies (*Castell, Parkhurst, Buxtorf, Rosenmüller, and others*) "to look for, search, seek, examine, inquire," &c., and these meanings are fully authorized by the use of the word in Lev. xxvii. 33. Ezra iv. 15. Prov. xx. 25. 2 Kings xvi. 15. Ps. xxvii. 4, and other places where it occurs; and because the light *surveys* and *searches* all things, or rather enables to do it, a derivation from *bagar*, that is, *boger*, was applied to it, which by analogy denotes a *searcher, examiner*, or *inquirer*, but now called by us morning, or rather morning light, for the word morning does not alone express the whole meaning. That this distinction is not hypercritical, may be seen by its use, both in the English and Hebrew, in the following passages: "Hast thou commanded the *morning* (boger) and caused the *day-spring* to know his place?" (Job xxxviii. 12.) "As soon as the MORNING (boger) was *light*," &c. (Gen. xliv. 3.) The word *boger* therefore signifies the presence of light which enables us "to look for, search, seek, examine, inquire and survey;" but not necessarily that kind of light which now precedes the rising of the sun, and by us denominated the *morning light*, or for convenience' sake, the *morning* simply, and such must have been the light which existed during the first four epochs of creation, before the celestial orrery was put into play.

Walton's translation of the Hebrew LXX. Samaritan, Syriac and Onkelos, agree with the Vulgate, in mane, *morning*, and therefore the above remarks are applicable to each of them; but the Arabic, instead of mane, *morning*, hath dies, *day*, which I have before commented upon.

A single consideration in regard to the word *yom* deserves our attention.

Yom יום is from ים *yam*, or perhaps עם *am*, both of which primarily signify "tumult, tumultuous motion, from whence Parkhurst supposes it is used to denote *the day*, or *a day*, from the tumultuous motion of the celestial fluid." (*Heb. and Chal. Lex.*) And he derives from *yom*, or as it is written in the old lexicons, *jom*, and בלל (bel) *to mix*, our word *jumble*; and from *jom*, and גלה (gele, or gle) *to reveal, appear*, the Saxon gelioma, *light*, and the English gleam, glimmer and glimpse. It is not material whether all these etymologies are correct, they agree in this one point, *they distinctly refer to the existence of* LIGHT, but make no reference to the sun, or any motion of the earth.

Father Simon, however, derives *yom* from יומא (*yama*, or *iama*) a root preserved in the Arabic, signifying, *it is hot*; and he considers *yom*, in its strict application, confined to light only. (*Penn's Comp. Estim. Min. and Mos. Geol.* vol. i. p. 285.) This etymology points to the same thing as the former, *the existence of light without a sun.*

From the foregoing I am led to the conclusion, that *ereb* does not necessarily or primarily denote such an *evening* as we experience, nor *boger* a *morning* like ours, nor *yom* a *day* in the ordinary acceptation of the term; and therefore the passage may be rendered, "And there was *dusk*, AS there was *dawn*, the first epoch;" and this is Dr. Good's translation. (*Book Nat.* p. 79.) Using the words dusk, dawn, and epoch, for evening, morning, and day, and Dr. Geddes' translation would read, "The dusk came, and the dawn came, one epoch," (*Prop. New Trans. Bib. in loco;*) and Purver's, "It had then been dusk, and was dawn, one epoch." (*Com. and Trans. in loco.*)

It is therefore evident that "the word *yom*, rendered 'day,' in connexion with the phrase translated 'the evening and the morning,' does not, *ex vi termini*, denote a *natural day of twenty-four hours.*" That it ordinarily denotes such a day is readily admitted, but the question is, whether it always and *necessarily* has that import; for if it does, then the science of geology most evidently clashes with it; but if it admits of the extended construction geologists give it, then is there a most striking harmony, a coincidence, in which the probability against the hypothesis of its being the effect of chance, is as *sixty thousand* to ONE. (*La Place Syst. du Monde*, l. v. c. 6, *Journ. Science and Arts*, vol. xxv. p. 39.) I say that unless this extended construction be admitted, the Mosaic account is at variance with science, though I am not ignorant that several endeavors have been made to prove the contrary, but in my opinion wholly without success.

To this conclusion it has been, and may again be objected, that if this inference be allowed, it nullifies the reason given for keeping the sabbath; for it is said, "In *six days* the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh day*, wherefore the Lord blessed the sabbath-day and hallowed it." (Ex. xx. 11.)

If this objection be well founded, it is worthy of serious consideration; but to me it seems not.

1. The reason for the observance of the sabbath, derived from the *example* of the Creator, would hold equally, whether the periods of creation were merely days, or epochs of indefinite extent, while the number remained the same.

2. That this *example*, the reason here assigned, was not the only reason, and if we may judge from the conduct of Moses, in his opinion not the most *weighty one*, is evident from the fact, that when on the verge of eternity, as it were, in his last dying words, when declaring to the children of Israel the law, he repeats the decalogue as we find it in Exodus, with the single exception of this clause, where he assigns a reason widely different for the observance of the sabbath. (Comp. Ex. xx. and Deut. v.)

3. That this *example*, and the cause assigned in Exodus, is not the only, or the principal one, has been *universally* attested by all *Christian nations*, who by their practice show that they do not consider this clause as binding on them, for the early Christians, for aught that appears in the Bible to the contrary, by their own authority changed the sabbath from the seventh to the first day of the week, and subsequent generations have abided by the change.

4. Admitting this mode of reasoning to be just, the consequences which result from it will be altogether opposed to the common understanding of it. It is said that "*in six days* the Lord made heaven and earth, &c., wherefore *he rested the seventh day*," (Ex. xx. 11,) or as is said in Gen. ii. 2, "*he rested from all the works he had made.*" This rest, however, did not consist in a suspension of the divine energy, nor in his ceasing to uphold and support the works he had made, but merely in a rest, or cessation from the great work of creation. At the end of the *six days*, or epochs of creation, of whatever length they might be, "the heaven, and all the *host of them*, the earth and sea, and all that in them is," were finished; then the great Creator said,

> "I stand; the plan's proud period, I pronounce
> *The work* ACCOMPLISH'D; *the creation* CLOSED;"

and the dawn of the seventh epoch, or divine sabbath, *that day of* REST *from the stupendous* WORK OF CREATION commenced, *a day* which shall last until "the heavens shall be rolled together as a scroll, (Isa. xxxiv. 4)—or as a vesture be changed; (Ps. cii. 26;) when they shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all the works that are therein (Macknight, *thereon*) shall be burned up; (2 Pet. iii. 10;) and the trump of the archangel shall proclaim that time shall be no longer." (Rev. x. 6.)

Since then in point of fact, the divine sabbath, or day of rest from the work of creation, has continued from the creation of man to the present time; and since we have no means of conjecturing its continuance, if we assume twenty-four hours as the length of the *six days*, or epochs of creation, they are directly at variance with the seventh, there is a disagreement between them, impossible to be avoided.

It is no answer to say that this was spoken to the Jews for an example, the words of Scripture are express. "God *rested* from all his work *on the seventh day.*" ביום (*beyom*,) that is, in or during the seventh day, (Gen. ii. 2, 3,) and as the rest was from "the work which he had created and made," (Gen. ii. 3,) that rest must continue until the work of creation is again resumed, and consequently the seventh day has not yet ended. This was the opinion of the Rev. G. S. Faber, as may be seen in his *Three Dispensations*, vol. i. pp. 112–118, or *Penn's Min. and Mos. Geol.* vol. i. pp. 297–299, where the language of Faber is quoted. By this test Faber proceeds to try the length of the primeval days. "If," says he, "one of the seven days be a natural day, then all the seven days are natural days; if one be a period of great length, then all must be periods of great length. Let us take the seventh day, or divine sabbath, for our test; for, just as we understand the seventh day, or sabbath, so we must understand them all. But the seventh day, or sabbath, has not yet terminated—the divine sabbath, or seventh day, is therefore a period of not less than SIX THOUSAND YEARS; hence each of the *six days* must have been equivalent to a period equalling or exceeding SIX THOUSAND YEARS." (pp. 112–118.) Without giving any opinion as to the weight of this inference, being, as may be supposed, interested, I will only remark, that the author of it is well known for his many and valuable writings in defence of religion and the Church; and infinitely more knowledge of Scripture and ecclesiastical history than I can pretend to.

The objection therefore has no force, and consequently the inference which I have already drawn must stand; and therefore I have answered both of the questions of "Indagator" briefly, but as fully as the circumstances of the case would admit, and I think I have *fully* proved, *that the early state of our globe was that of a rude, unformed mass, and that the* SIX DAYS, *or epochs of creation, might have been, and probably were, of indefinite extent.* I wish that my arguments may be tried by the test of unerring truth, and if they are false or unsound, that they may be shown to be so.

The only remaining question of importance, aside from the science, is whether the work of each of these epochs, or days, as far as relates to the mass of the globe, were brought about by an immediate act of Almighty power, or whether they resulted from the operation of laws established by the same Almighty Being. An answer to this question will afford matter for another brief article.

Philo.

For the Churchman.

When man, in the garden of Eden, had eaten of the forbidden fruit, his eyes indeed were opened, and as Satan had predicted, he could discover between good and evil. Woful knowledge! Melancholy sight! He saw not the delightful scene which his imagination had pictured, mortal happiness exchanged for angelic bliss, the fruit converted to ambrosia, each limpid stream to nectar, but pain, affliction, misery, with all their attendant demons, stared frightfully in his face, and dark destruction seemed to await him wherever he turned his eyes. The sweet stream of happiness he had exchanged for the gall of bitterness, and the fruit of obedience for the rancorous poison of sin. As he became more conscious of his desolate condition, and the irretrievable loss which he had sustained, his soul groaned in anguish, and his spirit agonized in despair. He would have prayed that oblivion might again wrap him in her dark, unconscious folds. But in this state of despair there appears to him a sage, grey and venerable, clad in a coarse garment, and bound with a leathern girdle, his beard white and flowing over his majestic bosom. In his hand he held a rod, and approaching terrified and desponding man—"Mortal," he said, "be of good cheer; Satan hath sadly deceived thee, but rejoice that thou hast yet a friend; a friend too whose love is more powerful than the malice of thine enemy. That friend hath sent me to comfort thee. Behold the key of futurity. I will show thee that which will afford thee consolation." With this he touched his eyes with the wand which he held in his hand, and bade him raise them from the ground. He looked and saw his future family, as far as his eye could reach, working their way through darkness and trouble, but beyond was a sight which repaid him all his anguish. For there, upon an eminence, was the glorious Cross, beaming in splendor through the dreary distance of ages. Those rays of love divine which he had thought were irrevocably lost, now shone more cheering, more glorious than ever. Adam thus comforted, lived happy in the hope of better days. The sage was a spirit whose occupation it was, until the term of his existence should expire, to comfort and gladden the hearts of mankind. When he left Adam he withdrew to his solitary abode, but still appeared at intervals, for many ages, to animate and confirm the hearts of the faithful. But he lived only during the moral night of the world. And when the day-spring began to dawn from on high, and the Sun of righteousness appeared in the eastern sky, driving away the mists of darkness, he appeared for the last time to the apostle John, and with his ghostly hand and trembling form pointed to that glorious and awful prospect which he has described to us: then gradually fading away, he was absorbed in the light which rose upon the world. He was the Genius of Prophecy.

J. S. B.

THE CHURCHMAN.

SATURDAY, APRIL 19, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

As illness in the family of the Editor was referred to in the last number of the Churchman, it is not improper to state that the event has since resulted in death. The statement may be received in apology for the want of editorial supervision in the present number.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Third Sunday after Easter, 20, St. George's Church, A. M. Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Glenn Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

Other appointments for May and June:—

Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Greenburgh.

Fourth Sunday after Trinity, 22, St. Mary's Church, New-York.

Bishop Brownell's Visitation.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 1—The Bishop will be at New-Haven, where he will meet the Trustees of Cheshire Academy at 10 o'clock A. M., and the Standing Committee of the Diocese at 4, P. M.; 2, at Southport, at 3, P. M.

May 4—At Standford; 5, at Greenwich, (consecration of the Church,) at 3, P. M.; 6, at New Canaan, (consecration of the Church,) at 3, P. M.; 7 and 8, at Norwalk; 9, at Saugatuck, (laying the corner-stone of a Church,) at 3, P. M.; 10, Wilton, 11, A. M.

May 11—At Ridgefield; 13, Danbury, 3, P. M.; 14, Brookfield, 3, P. M.; 15, New-Milford, 3, P. M.; 16, Washington, 3, P. M.; 17, New-Preston, 11, A. M.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

Protestant Episcopal Church.—The following is from an article in the Christian Intelligencer of last week. The reflections to which it gives rise are too obvious to need any remarks.

"I most cordially agree in the proposition that our Dutch Church holds a medium station between the Protestant Episcopal and the Presbyterian Churches. But I feel at the same time constrained to say, that from what I have seen for several years past, we appear to be verging as a Church toward Presbyterianism. This should not be so, and it becomes us to make a strong and decisive effort to counteract any tendency of that character, that we may from any circumstances have received; not that I dislike the Presbyterians, but I do not like their form of worship, which has nothing to regulate it but the whim or caprice of the minister who conducts it. Nor do I admire all the forms and stateliness of the Episcopal Church. I am one of those who think that in GOD'S house our mode of worshipping him should be so regulated, that while we "render thanks for the great benefits that we have received at his hands," our outward senses should at the same time be kept in due and proper subordination, not continually liable to surprise by some new innovation, nor swallowed up in attention to mere form and ceremony. I was therefore an admirer of the mode of worship in our Dutch Churches, especially in the cities. In the morning it was commenced by the clerk, who read to the people the Ten Commandments, which admonished them of their duty and prepared them to attend with reverence to the other portions of the service. In the afternoon the clerk commenced in the same manner by reading the Apostles' Creed. The former, under the order of things established by the new constitution of June last, to which your article refers, is abrogated—the services of the clerk being altogether dispensed with, and the Commandments read by the minister after the commencement of the service. But the *Apostles' Creed*—what has become of it? Alas, it is blotted out of our worship—or left in our communion service but to be passed by when arrived at. Its weekly use in the Church by this same "New Constitution" has been dispensed with—and why? Are its articles not believed? That which has been read in our Church from week to week for ages past has now been thrown aside. What is the consequence? The great cardinal truths of our religion are no more brought home to our people through this excellent compendium of doctrine which has been used in the Christian Church from its earliest ages, and we will discover in time, unless our steps are soon retraced, the lamentable consequences of this act. I feel persuaded of its truth when I assert the fact that no one part of Church service will do more to stop the spread of Unitarianism and Deism than the continued use of the Creed. Its distinct and unequivocal assertion of our Saviour's divinity, when brought home to the minds of the young from week to week will never be forgotten. Its use should be immediately re-introduced into our Churches, and minister and people should join in repeating it. It was also under the old constitution, and I believe it is under the new, made the duty of our ministers to expound on each Sabbath one of the fundamental articles of our belief as contained in the Heidlebergh Catechism; but I very much doubt whether there are six or even three ministers in our body who do it.

I might refer to the former observance in our Churches of the festivals of Good Friday, Easter, Christmas, and I believe some others; but we have become wiser than our fathers, and they are now almost entirely neglected. I might tell of various observances of former days which tended to draw a marked line of distinction between our mode of church worship and that of the Presbyterians, but the limits of this communication will not now permit me—*Ilium fuit.*

I have been brought up in the Dutch Church, and my ancestors also for ages before me. I feel for it a strong, enduring attachment, and I do not wish to see it merged in any of the Churches around us—neither Episcopalian nor Persbyterian. I desire to see it occupy the position which it has heretofore done, and I regret that in the changes made by the new constitution forms were cut off from our worship instead of being added to it. Under the present state of things the only difference between our mode of church worship and that of the Presbyterians consists in the reading of the Ten Commandments in the morning service, and I hesitate very little in saying that in a few years' time even that will be found too laborious for many of our ministers, and finally be altogether omitted. If in the course of human events it should ever chance that we must incorporate with any other Christian denomination let it be the Episcopalian rather than the Presbyterian. Although there is too much of form and ceremony in the Episcopal Church to please our views, yet it is to me far preferable to the entire want of them in the Presbyterian. We might perhaps in the course of time by a united effort combined with that of many Episcopalians who wish for the same thing, lop off some of the superfluous branches of their liturgy, but if once imbodied in the Presbyterian Church we would soon be lost in its immense vortex and our distinctive character wholly lost.

There is but one thing more to which the necessary limits of this communication will allow me to advert. The Episcopal Church has been found for ages in the same place. The many errors and schisms which have been invading Presbyterian denominations have scarcely touched the Episcopal;—the reason is obvious, its liturgy has formed an impassable barrier—the fundamental doctrines of their faith are brought home to the minds of the people so often that error cannot creep in; and every Church that wishes to stand the shock of ages and resist the influences of every wind of doctrine, must "hold fast the form of sound words" originally given to it, with the full confidence that it will prove an "anchor safe and steadfast." B.

BISHOP HORSLEY.—Three of the posthumous letters of Bishop Horsley, to which we lately referred, have been published in the British Magazine. Appended to the last is the following note from his son, which will be read with interest as throwing light on the character of the Bishop:

"From the foregoing letter it would appear that the author of 'Antichrist in the French Convention' had imagined the conquests of the Turk to be the subject of the prophetical vision in the Prophecy of the Wilful King; and that the Bishop admitted there was much weight in the arguments by which he supported his interpretation. This is one out of many instances which I could produce of the tenderness and delicacy with which my father was wont to treat the opinions of others whose learning or information on the subject of inquiry could never for an instant have been put into competition with his own. I mention this because I am fully aware that, by those who knew him not, his manner was supposed to be harsh and dictatorial; and that, a giant in literature (especially in divinity) himself, he was thought to entertain but little commiseration for the errors and mistakes of inferior minds. Never was a more erroneous notion formed of any man. That, in the heat of polemical controversy, he may occasionally have been betrayed into the use of a strong or violent expression; or, that, when in his opponent there was a parade and assumption of learning not really possessed, he may have spoken of such parade and assumption with contempt, and have turned it, by his powerful pen, into irresistible ridicule, I readily admit; but I fearlessly assert that not a single instance can be produced, in which the strength of expression, or of contempt, were not loudly called for and fully justified, or where the tone and style of the antagonist had not rendered the lash of indignant sarcasm absolutely necessary. But, even on these occasions, the angry feeling engendered, by the wilful inaccuracies and misrepresentations of a literary opponent, passed away from his mind the instant the exposure of them had dropped from his pen. Can any one doubt of this who has read his Controversial Letters with Dr. Priestley, from which innumerable passages might be selected to prove the truth of what I now assert? Can any one disbelieve this who has read the sublime and beautiful petition with which he concludes the controversy? in which he prays—'That whatever of intemperate wrath and carnal anger may have mixed itself, on either side, with the zeal with which the combatants may have pursued their fierce contention, may be forgiven to them both.' A prayer, I will take upon me to say, not more inestimable, in all its parts, as one of the finest specimens of composition in the English language, than for the truly Christian spirit which it breathes: and no wonder!—for never, in ordinary man, (let me not be misunderstood—I mean man subject to the frailties and infirmities of human nature,) never then, in ordinary man, was there found a disposition more thoroughly imbued with Christian charity: never did there exist a more affectionate, a more kind, a more gentle spirit. Whatever degree of severity he may, on certain occasions, have found it necessary to deal out to those whose principles and writings he deemed prejudicial to the best and highest interests of mankind; or, with whatever loftiness of manner, and consciousness of mental superiority, he may have carried himself in the presence of some—of whose attachment to the cause of true religion, and to that form of it which, by *their station*, they were bound to support, there was more than room to doubt; whatever, on such occasions, may have been his conduct, in Bishop Horsley the earnest and sincere inquirer after truth ever found a ready friend and willing adviser. Never were the advances of such an applicant repelled—no matter how humble his station in life may have been—no matter the number or nature of the avocations in which, at the time of the application, the Bishop himself may have been engaged; his pen was instantly laid aside from purposes of his own to be employed in the service of those who might require the aid and instruction of his powerful mind. Nor was the service rendered in the tone of dogmatical dictation, or in the arrogance of superciliousness and conceit, too often induced by the consciousness of learned pre-eminence; but in the most meek and humble manner; the Bishop always speaking of his own opinions with diffidence, and by praise and commendation, where it could be justly bestowed, stimulating the inquirer to further exertions, and to a greater reliance on his own judgment and resources: thus carrying him on, step by step, to see the error of his conclusions, (if error there were,) until, by the gentle manner in which he had been conducted through the progress of investigation, he was encouraged to consider the right determination, at which he had arrived at last, to be as much the result of his own penetration and discernment, as of the advice and assistance he had received. And yet, this is the man, of whom a contemporary Prelate has presumed to say—'that his political principles were to him detestable, and his theology *too dogmatical; though he certainly was a man of talent.*'* A man of talent, indeed! Compared with his censurer, Bishop Horsley was, in every walk of literature, as Ossa to a wart.

If what I have written shall be suspected by any to be the partial testimony of a son, I say, the letters which I am now giving to the public are a complete refutation of such a suspicion. The persons are living, to whom the author of Antichrist in the French Convention was far better known than to me: indeed, I cannot say that I knew any thing of him but from report. I have been informed that he was a layman—of an independent and respectable station in life—of a devout and inquisitive turn of mind—and of fair scholarship and acquirements; but not, I believe, distinguished in any branches of science. Yet, mark the delicacy and the respect with which he invariably treats him throughout; never assuming on his own superiority in intellect and learning, but striving to render his correspondent at ease and satisfied with himself, by writing to him in terms which appeared to imply that he paid full as much deference to his opinion as he did to his own: of this, I consider the foregoing letter a complete proof. I never, for an instant, can believe, notwithstaading the weight which the Bishop says was to be attributed to the arguments of the author of Antichrist in the French Convention, that he really considered them of much value. I look upon the declaration as proceeding entirely from his unwillingness to wound the feelings of his correspondent by any expression of decided dissent. I know that he himself never had the slightest doubt as to the object of the prophecy: but always conceived of it as he here expresses himself—'That the Wilful King of Daniel is the Antichristian power in its plenitude.' In this interpretation he is supported by every commentator of any note; and had he lived to witness the revivification and rapid progress of the power which have taken place since his day, he would surely have been more fully confirmed in it. I say revivification of the power: for a check was, indeed, given to the spread of infidelity, by the measures of that extraordinary individual, who was destined, for a time, to wield the imperial power of France. Buonaparte had too much penetration and sagacity not to be aware, that, renouncing the ties and restraints of religion, no form of government can be permanent. He restored, therefore, under certain modifications, the ancient superstition; and the series of wars, in which his unprincipled ambition involved the whole of Europe, kept the noxious weeds, which were so widely sown at the commencement of the French Revolution, from ripening for the harvest. They lay buried, however, only for a season. They are now shooting forth again in every state and kingdom within the prescribed limits of the Apocalyptic earth; and their growth, especially in our own country since the Second Revolution—since the *glorious three* days, in Paris, of June, 1830—have been beyond all anticipation rapid. Notwithstanding this, if there be any thing of truth in what is to come of my father's interpretation of the visions of futurity, the Man of sin has not yet come to his full stature. "H. H."

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* See vol. i. of Bishop Watson's Memoirs of himself.

DYMOND'S ESSAYS.—On our second page will be found extracts from a new work which is attracting much attention, and that of no ephemeral kind. On this, however, as on other subjects, we are compelled at present to reserve the expression of an opinion.

SUNDAY SCHOOL.—We hope our readers will not fail to peruse the article in another column, from the Agent of the General Society, upon this subject. Why, we again ask, is not the Sunday School cause better patronized by the friends of the Church? In addition to the facts set forth in the communication of the Agent, we know there are *others*, which render aid essential to the well-being, and even to the continuance of the Society. Liberal as be our donations to other institutions, we certainly have not fully discharged our duty if we suffer this to perish, or even to languish. "The word of exhortation" is kindly given; we trust it will be so received.

TO THE FRIENDS

Of the Theological Seminary, Lexington, Kentucky.

A BENEVOLENT operation of some magnitude has been undertaken by a few friends of the Protestant Episcopal Church in the State of Kentucky, for the purpose of securing the advantages of a Theological Education for such young men as are likely, under the providence of GOD, to devote themselves to the Ministry of the Gospel somewhere in the West. Like every other purely benevolent operation, its success depends entirely upon the enlightened interest and Christian benevolence which may be directed toward the object. An accurate and thorough knowledge of the circumstances which led to the enterprise—of the reasons which justify it—of the steps which have already been taken, and the plans which are hereafter to be prosecuted, together with fair estimates of the prospects of success, must be submitted to the consideration of every individual whose aid may be solicited. It is hoped that these ends will in some measure be answered by the following brief publication.

While the demand for ministers in the East continues double as great as the supply, nothing can be more absurd than the expectation of obtaining clergymen enough from that quarter to supply every post in the West where churches might be gathered. The alternative is plain—either the Church must remain stationary, or even decline, or else efforts must be made to rear clergymen upon the spot. In one respect, indeed, this very necessity is favorable to the Church in the West, inasmuch as ministers so trained cannot fail to be far more useful than entire strangers.

These facts led to the renting of a room for the purpose of accommodating a few students, more than two years since; then to the renting of a house for their accommodation, more than a year ago, and finally about the first of last January, to the present contract with the Rev. B. O. Peers, for the purchase of the buildings occupied by the Eclectic Institute.

It has been asked why a suitable property was not leased instead of being purchased? Besides the instability of such a measure, and the disadvantages connected with it, as it regards improvements and the putting up of convenient fixtures, it is enough to reply, that, while the interest of the benevolent public is warmly directed to a particular object, the means of purchasing *may* be obtained, but for an expensive rent from year to year, *never*. New projects will throw the old into the shade.

But why was not the purchase made in the country in connexion with a large tract of land for the purpose of diminishing expenses by manual labor? Because the duties of some of those who stand ready to give gratuitous instruction in the seminary lie in town; and the great expense of endowing independent professorships could not possibly be met.

Why, then, was not a building of moderate dimensions erected near the church, so as to afford accommodations for Sunday Schools, and for other Church purposes? The Managers were anxious for this. But the utter impossibility of obtaining the services of any one to oversee the erection of such a building, and the superior economy at the present prices of property, of purchasing, put it out of the power of the Managers to consult local advantages. They were acting for the Church of Kentucky—nay, for the Church in the United States; and they did not feel at liberty to build, at the lowest estimated expense, for $6000—to accommodate 20 students, without any land, or any family conveniences; when, for $9000, they could better provide for 40 students, with ample grounds and every family convenience, beside the advantages of a spacious dining-room and a commodious chapel.

But might not a cheaper property have been obtained? Those who had subscribed $100 each were not willing to have a humble establishment secured; and compared with the amount of accommodation, not one was offered by any means as cheap as the Institute. And even should the price agreed to be paid for this fine establishment be thought high, the Managers considered themselves bound to give it, because, all things considered, they regarded it much cheaper than any building they could have erected, or any other which they could have purchased.

All these things are laid before the subscribers, because it is fair and right that every step, and the reasons of it should be known by all. At the same time, the friends of the Church are requested to recall certain principles, which, when such movements are on foot, ought never to be forgotten. Is a Theological Seminary in Kentucky important and desirable? If so, are we all willing to contribute our share to that all-important object? If we must have a Seminary, must we not have buildings fitted for the purpose? And if many and important steps are necessarily involved in this great movement, must not the trouble and responsibility of deciding upon details be intrusted to certain Managers? Is it not reasonable to hope that the present Managers have diligently weighed every consideration suggested by others, or by their own mature deliberations, and have acted for the best? The question arises, then, shall they be sustained? Will any one carry his own private doubts or objections so far, as to withhold his aid, when it is considered that many imperfections must attach to any plan which could be suggested; and that if each should refuse to give, because his views are not met in every particular, the project must perish, and the plan of a Seminary be utterly abandoned? Are the Managers asking too much, when they ask the friends of the Church to forget every thing, but the greatness of the object, and the indispensable importance of general and cordial co-operation to secure its success? The question now is not, what plan for a Seminary is best? A plan has been resolved upon. Shall it prosper, or shall it fall to the ground? That the friends of the present plan have some reasonable grounds for looking forward with humble hopes of success, will next be briefly shown.

The first question which arises, is, can the payments on the present contract be met? The first payment of $3000 is to be made just as soon as possible. To meet this there is a subscription of nearly $2000 in Lexington, and another of nearly $1500 in Louisville, beside small sums from other parts of the State, and what may yet be obtained by a general application for small sums in Lexington and its neighborhood, where only $100 subscriptions have as yet been received. It is thought the whole amount cannot fall short of $1000, and may go as high as $5000. Is it unreasonable to hope that enough of this for the first payment will be promptly paid? It is the object of this paper to rally the well-wishers of the Seminary to make a great effort to effect this. But should this effort fail, the Managers have been encouraged by the ladies of Louisville and Lexington to hope that fairs may be got up in the course of the spring, from which any needed balance may be realized. The second and third payments, being one and two years distant, are left to other efforts at home and abroad, in firm reliance on that Providence which has so remarkably aided us thus far!

The next question is, can students be obtained? Experience has shown that even with small advantages, a few can be obtained. And great reliance is to be placed on the universal operation of such schools—THEY ALWAYS CREATE THEIR OWN SUPPLY! What was our Seminary in New-York at first? Now its endowments are more than $200,000; and its number of students 66! Without any one great endowment our Seminary near Alexandria has arisen from nothing to have 39 students, and three professors, with every accommodation for all! The whole movement turns on this principle, that a good school will create a supply of students. We cannot obtain ministers from abroad. If then, we cannot rear them at home, the hopes of the Church are smothered in the birth. It is plain that we cannot rear them in sufficient numbers without a Seminary, and therefore every nerve should be exerted to sustain our projected Seminary, in humble reliance on His promise who has taught us, when the harvest is plenteous and the laborers are few, to pray with hope, that He would be pleased to send forth laborers into the harvest.

In this connexion, it will be asked how are the young men to be supported? As at every other Theological Seminary—some by parents and friends, some by having board given them, and by funds raised for this express purpose by generous Christians. The aid already obtained for our small number of students, and assurances given for the future, are sufficient pledges on this score.

The circle of arrangements will be complete if we can answer the question, how are teachers to be provided? Allusion has already been made to two persons, whose regular duties lie in the City, who hold themselves ready to devote the necessary attention to two classes without compensation. It will, however, be necessary that a third Professor, who shall reside at the Seminary, and whose time shall be given almost exclusively to its interests, should be provided. The Managers are happy in having it in their power to state that they are likely to obtain the services of the Rev. Henry Caswall, already favorably known to this community as Professor of Sacred Literature, and who, after acting for a season as Agent for the Seminary to awaken an interest in its favor in the principal large cities of the East, is expected to enter upon his duties about the first of May.

The studies of the Rev. Mr. Caswall fit him well for the station assigned him; and, as if expressly to prepare him for its duties, he has for most of the past year, been prosecuting the study of the Hebrew, Chaldee and Syriac languages at Andover, Massachusetts. It is hoped that a special subscription can be obtained, to render a small salary sure to him for three years.

Is it then, too much to hope that all the citizens of Lexington and its vicinity will look favorably upon the opening of a Theological Seminary among us? The City cannot but be benefitted by providing the means of thorough instruction in all possible departments of learning. It is but a little which is solicited at the commencement of our efforts in behalf of a *Theological Seminary*. May it so prosper as to be one of the brightest ornaments and richest blessings of the *City of Lexington*.

Lexington, March 1, 1834.

THE SUNDAY SCHOOL.

THE Agent is happy in being able to announce that the following Sunday Schools have recently become auxiliary to the General Protestant Episcopal Sunday School Union, viz. Sunday School of the Church of the Ascension, New-York; Sunday School of St. Matthew's Church, Sunbury, of Christ Church, Danville, of St. James' Church, Muncy, Penn.

These are *all* the new auxiliaries of which he has had any account, since last May. May he not, in the name of the Society, respectfully call the attention of the clergy and the directors of Sunday Schools to this subject? Why cannot *all* our schools, not yet in union with the General Society, imitate the example above recorded? Does the General Society propose any terms whatever which prevent others from coming into the measure? It is confidently believed it does not. Why, then, ought not all our *children* at least, be found clinging to it, as their parent? Why should they not thus *early* be taught "how beautiful and pleasant a thing it is," even in this way, "to dwell together in unity?"

But the Agent would avail himself of the present occasion to call the attention of the *friends* of the *cause* generally, to the *imperious* necessity there now is that the Society receive pecuniary aid. It *must* have it, or else we must much curtail if not absolutely *suspend* all our operations.

With the exception of the two small sums mentioned in a communication in last week's Churchman, it has had no donations from any *individual* within a year. And what is the number of *congregations* that have contributed any thing, compared with those that have done *nothing* for it?

Not a solitary *patron, life director, life member*, or even *annual member*, has been added to its list for more than a year!! We beseech its friends, the friends of *Sunday Schools*, the friends of the *Church*, both clergymen and laymen, to lay the subject seriously to heart. It is for them to say whether we shall *proceed* or *stop*.

F. H. CUMING,
Agent Gen. Prot. Episc. S. S. Union.

INTELLIGENCE.

ORDINATION.—On the second Sunday after Easter, April 13, the Bishop of this Diocese held an Ordination in St. Clement's Church, in this city, when Thomas West, William W. Niles, and Stephen McHugh, were admitted to the holy Order of Deacons, and the Rev. Thomas S. Brittan, Deacon, to that of Priest. The morning prayer was read by the Rev. Lewis P. Bayard, the Rector of the Church, who also presented the candidates; and the sermon preached by the Bishop. There were also present, and assisting in the laying on of hands on the candidate for the Priesthood, the Rev. Charles McCabe. of Milton, and the Rev. Francis H. Cuming, of this city.

CLERICAL CHANGES.—The Rev. G. W. Ridgely has accepted an invitation to take charge of St. Luke's Church, Newtown: one of two or three new churches which have lately grown up under his ministry in Bucks county. There is, perhaps, no section of the diocese which presents a more favorable opening to the Episcopal Church than this. We are informed that in a range of fine, fertile and populous country, extending along the Delaware above Bristol, about forty miles in length, and from seven to twelve miles in breadth, there is not a single place of worship (except in one village) belonging to any denomination, unless it be a few Friends' meeting-houses, and a small Presbyterian Church, which is partially served by a clergyman who resides, and has a congregation in New-Jersey.

The Rev. James H. Tyng has resigned the charge of St. James' Church, Honesdale, in this State, and accepted an appointment of the Domestic and Foreign Missionary Society, as missionary at Tallahassee.—*Episc. Rec.*

The venerable Bishop of our Diocese entered on his EIGHTY-SEVENTH year on the 4th day of the present month. It gives us pleasure to perceive that his health is good, and that he continues in the regular discharge of his public duties, both in the pulpit and elsewhere.—*Ibid.*

Donation.—We have received from a lady of Williamsburg, Virginia, through a friend, FIFTY DOLLARS, with instructions to pay one half the amount to the Domestic and Foreign Missionary Society *for the Greek Mission*, and one half *for the Theological Seminary in the Diocese of Kentucky*. The latter object has been selected as one of the most promising instruments of promoting the cause of religion in the West, and possesses peculiar claims upon the liberality of Episcopalians at the present time.—*Ibid.*

Missionary Record.—We have received the April Number of the Missionary Record. Instead of making any extracts from it, we proceed, according to our practice, to give a brief statement of its contents.

The opening article is an address to Episcopalians on the subject of missions for the extension of Christianity. It is stated that the interest of our people in their behalf prevails to such a degree, as to afford great cause, in comparison with the past, for thankfulness and encouragement. Still it must be acknowledged that little has as yet been done, and the clergy especially are urged to use their influence in producing a greater degree of zeal for the extension of the Church of CHRIST.

Under the domestic head, we have an account of Mr. Cadle's preaching, &c. at the Green Bay Mission and in its vicinity, and the formation of a Temperance Society at the village of Navarino.

From Kentucky we have an extract from the quarterly report of the Rev. D. W. Deacon, officiating at Henderson. He found "the feeble remnant" of our Church which the cholera had spared, reduced to six members, and in a state of discouragement. Mr. D. has officiated regularly on Sundays, and finds an increasing interest in the services of the Church in the community at large.

A letter of the Rev. John Batchelder presents a forcible appeal in behalf of Illinois, which is worthy the particular attention of the readers of the Record.

The Rev. C. S. Ives reports from Alabama, that he has preached at Demopolis, Greensborough, and other places. A church called Trinity Church has been organized in the former place, and one called St. Paul's at the latter. In Demopolis, a Sunday School, with 4 teachers and 16 to 18 scholars, has been opened. Mr. Ives thinks that "there is a noble field for the labors of Episcopal clergymen in this growing State, even greater than he had supposed." The tide of emigration, especially from Virginia and South-Carolina, is great, and renders it very important that faithful and well-educated clergymen should be found to labor among the increasing population.

From Florida we have the report of the Rev. David Brown, who is now officiating in the church at St. Augustine. He has preached regularly since his arrival in November, and twice administered the sacrament of the Lord's supper to nearly 30 persons, including a few pious visitants. The hope is entertained that the Church here will prosper.

Under the foreign head we have the conclusion of the Rev. Mr. Robertson's interesting letter describing his visit to Smyrna. In this he speaks of the publications of our press, and the necessity heretofore of providing some of a merely secular nature for schools. We trust that hereafter this necessity will not exist, and that our publications in Greece will be exclusively of a religious character. Mr. Robertson has now removed with the press to Syra.

These are all the communications from the missionaries of the Society. An obituary of the lamented Dr. Montgomery, and notices of the proceedings of the Executive Committee, &c., fill up the number. Bishop McIlvaine has been appointed to preach the sermon before the Board of Directors in May next, but will not, we understand, be able to attend on that occasion in consequence of official engagements. The Rev. Manton Eastburn, of New-York, who was appointed his substitute, will probably preach the sermon.—*Ibid.*

A LETTER from the Bishop of Exeter, to one of his clergy in Cornwall, relative to the burial of unbaptized children, has just been published. The clergyman in question had refused to bury a child who had not been baptized, but had been named by a Baptist minister; in consequence of which refusal great excitement had prevailed in his parish, and he wrote to the Bishop of his diocese for instructions in the event of such a case recurring. The Bishop states in his letter, that it will be the clergyman's duty to do as he has already done, as the rubric expressly says "the office of the burial of the dead, is not to be used for any that die unbaptized."—*Courier.* The Archbishop of York, in *precisely like* circumstances, has given *exactly opposite* advice.

THE Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham, have consented to visit the churches of the United States, as the representatives of the Congregational Union of England and Wales.

A PETITION has been prepared by the Dissenters of the town of Maidstone, praying the House of Commons to discontinue the grant of 2000*l.* annually distributed among necessitous Dissenting ministers. The petitioners state, "That they earnestly desire that ministers of the Gospel, both in their own and other Christian communities, should be respectably maintained; but that they regard the application of national funds to this purpose as an infringement of principles to which it is of the utmost importance to adhere."

THE venerable President of the Bible Society, Lord Teignmouth, expired at his residence in Portman-square on Friday last, (February 14th), at the advanced age of 83.

Leopold Foundation, or Roman Catholic Missionary Society of Germany, again.—The letter given in our columns this day, from James Whitfield, Roman Catholic Archbishop of Baltimore, in Maryland, United States of America, to the Society above named, gives a view of Romanism in the District of Columbia and vicinity, which may be new to some of our readers.—The conversions to their ceremonies, spoken of as already effected by the splendor of their cathedral in Baltimore, are not to be questioned, nor do we doubt this gentleman's anticipations so freely indulged, will, at no very distant day, be fully realized—that future conversions, both in Washington and Virginia, would be greatly multiplied by the erection of other splendid edifices, in which to dazzle the unthinking multitude with empty show. One reason for this opinion is, that such gaudy temples, such costly splendor, is precisely the aliment on which the pride of the unsanctified delights to feed. It meets those wants known only to "the lust of the eye, and the pride of life." Let these splendors, the fruit of squandered thousands, be but invested with the name of religion, or expressions purporting sacredness, and the delusion is complete and irresistible; being then divested of every thing in themselves to excite either conscious fear of examination, and recommended by shows and voices within, announcing, though falsely, that they are the worship of GOD, and have his approbation, what is there in man, or the circumstances with which he is surrounded, to awaken him from carnal security in carnal indulgence? *Nothing, nothing.*

Having never seen but one kind of Bible, and having endeavored to understand that as well as our capacities would allow, the little light thus thrown upon our understanding leads to the conclusion that Protestants have not conformed as they ought, to the spirit or precepts of the Gospel, either in the simplicity of public worship, or in preparing places in which to perform such worship. Now, if people see one uniform effort among Protestants to build and needlessly adorn their houses of worship to the utmost of their ability, and that such practice is vindicated by the plea that the house for GOD must be costly, because it is a house for GOD, and that the rich will not resort to it unless it is splendid, and see Papists also doing the same thing, only excelling Protestants when they have the ability, and that neither have any thing in Scripture to justify them, have not such persons good right to choose the gayest, the most elegant, the most costly place of resort, and the most diversified and imposing rites and ceremonies in worship? What shall prevent such choice? The only thing dreaded by Papists, as opposing insurmountable obstacles to their progress and corruptions, is the humble, heartfelt, life-transforming religion of the Bible; and this religion exemplified by uncompromising obedience to the word of GOD in *all* things—by self denial, by humility, by pureness, by long-suffering, in short, by the whole catalogue of characteristics found in the sacred writings, carried out into *real* life and action, in building churches *animate*, and churches, *falsely* so called, of wood or stone. Add to these a preached Gospel, standing, not in the wisdom of man, but in the power of GOD, and you have all, yes, the whole that Papal wealth, splendor, deceit, corruption, fascination and power cannot and will not finally overcome. Why then dream of Protestant *learning* alone, as a safeguard against Popery, when no men have more learning than is found in her cloisters? Have not many poor men and women, wholly ignorant but of experimental religion and the Bible, in by-gone days interposed obstacles and arguments in the way of the bishops of Rome in England, which nothing but fire and fagots could remove? Such Christians, such a religion, such conformity to the word and will of GOD, is all that *can* save the people and *government* of the United States from the murderous clutches of Popery, as it was anciently, and *would be* now.

Let every individual Christian, and every Christian Church ponder their paths, and hasten as fast as possible back to primitive vital and practical piety, resting in the assurance that this is the only way in which they can throw light into the darkness of error and impurity, or set limits to their extent, or assure their hearts before GOD, that they may have boldness in the day of judgment.—*Christian Secretary.*

NOTICE.

THE Seventeenth Annual Report of the New York Protestant Episcopal Sunday School Society is published, and is ready for delivery at the office of the General Sunday School Union, Press Buildings, 46 Lumber-street. Superintendents are requested to send for copies for the Teachers of their schools.

EPISCOPAL CHURCH AT CONSTITUTION HALL,

650 BROADWAY.

THE Rev. T. S. Brittan has we understand delivered the first of a course of lectures on 14 interesting subjects.

1. On the duty of examining and ascertaining the truth of the religion we possess.

2. On Paganism.—3. Mahometanism.—4. Judaism.—5. Objections to Judaism examined.—6. Christianity founded on Judaism.—7. The peerless excellence of Christianity.—8. The distinguishing marks of the true Church.—9. The Greek Church.—10. The Roman Church.—11. Its dogmas.—12. Its ceremonies.—13. The imperative duty of true Christians to separate from the Roman Church.—14. The *Protestant Episcopal* or Reformed Catholic, the true Apostolic Church.

The remaining topics will respectively engage his attention for the next 13 Sunday evenings. Morning and afternoon service at the usual hours. Evening to commence at half past seven o'clock.

April 15th.

PEWS IN ASCENSION CHURCH.

A sale of Pews in Ascension Church will be made at auction on Monday the 21st of April, at 4 o'clock in the afternoon. Terms of sale will be liberal. For further particulars apply to

M. D. BENJAMIN, 195 Pearl-street,
CHARLES CARVILL, 108 Broadway.

The sale will take place in the Church.

NEW EPISCOPAL CONGREGATION.

DIVINE SERVICE, according to the order of the Protestant Episcopal Church, is held in the large room, second story, of the New-York Protestant Episcopal Public School, corner of Canal and Varick streets, every Sunday *Morning*, at half-past ten, and every Sunday *Evening*, at half-past seven o'clock. A Bible Class meets at the same place on Thursday evening, at half-past seven o'clock. A Sunday School is held at the usual hours, morning and afternoon.

⁂ Lectures on the 39 Articles of the Church are delivered on *Sunday* evening.

Calendar.

APRIL.

20.—Third Sunday after Easter.
25.—St. Mark.
27.—Fourth Sunday after Easter.

MAY.

1.—St. Philip and St. James.
4.—5th Sunday after Easter.
5.—Rogation Day.
6.—Rogation Day.
7.—Rogation Day.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 9th instant.

From a few female members of Trinity Church, Lansingburgh, New-York, by their Rector, the Rev. Phineas L. Whipple, *six dollars*.

From the Female Missionary Society of Grace Church, Saybrook, Conn., by their Rector, the Rev. John M. Guion, an Easter offering of *fifteen dollars*.

From the Rev. Samuel Fuller, Rector of Trinity Church, Rensselaerville, Albany county, N. Y., *four dollars*, being the first contribution of a small Association, organized in that parish, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States; of which sum, 25 cents are for the domestic department.

JAMES SWORDS, *Agent, &c.*

April 16, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets, or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
March 31.	Received a collection made in St. Mark's Church, New-York. - - - -	$38 67
April 3.	Received from 'A Lady,' per Rev. S. R. Johnson, of Hyde Park, - - - -	3 00
4.	Received from a member of Calvary Church, Cairo, Greene county, -	3 00
7.	Received the 2d monthly contribution of the Family Mite Box, - - - -	5 80
	Received from the Protestant Episcopal Association of Trinity Church, Utica,	7 28
		$57 76
	General Disposable Fund.	
April 5.	Received a donation from G. H. Van Wagenen, of Oxford, Chenango county,	$20 00
	Education Disposable Fund.	
April 7.	Received from the Sunday School Education Society of St. Mark's Church, Le Roy,	$22 30
	Received from the Adult Education Society of said Church, per Rev. K. Metcalf,	8 95
		$31 25

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

April 17, 1834.

The Treasurer would respectfully urge upon Auxiliary Societies the necessity of early remittances, as the Missionary Disposable Fund is entirely exhausted, and is now in debt to the Treasurer upward of six hundred dollars, and there yet remains a large amount due to Missionaries for their salaries to 1st April.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of ten dollars, as a donation from Gerrit H. Van Wagenen, Esq., of Oxford, Chenango county, N. Y., by the hands of G. G. Van Wagenen, Esq.

CHARLES H. ROACH, *Treasurer*,
April 4 1834. No. 4 Cedar-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 17th from the following persons, viz.:—

Rev. E. Ballard, *with remit.*—B. Lake, *with remit.*—Truman Marsh—Thos. A. Demill, *with remit.*—Postmaster, Hartford, 2—Rev. Thos. Gadsden, D. D.—H. & E. Phinney & Co.—Marshall, Brown & Co., 2—Postmaster, Furnan Village—Charlotte E. Bowie.

WANTED,

A YOUNG GENTLEMAN to take charge of a small English and Classical School in the country. Good recommendations, and an attachment to the Protestant Episcopal Church will be required. For further information, inquire at this office.

March 31, 1834. 1w

The Churchman to his Lamp.

Come, twinkle in my lonely room,
Companion true in hours of gloom;
Come, light me on a little space,
The heavenly vision to retrace,
By saints and angels loved so well,—
My Mother's glories ere she fell.

There was a time, my friendly Lamp,
When, far and wide, in Jesus' camp,
Oft as the foe dark inroads made,
They watch'd and fasted, wept and pray'd,
But now, they feast and slumber on,
And say, "Why pine o'er evil done?"

Then hours of prayer, in welcome round,
Far-sever'd hearts together bound:
Seven times a day, *on bended knee*,
They to their Saviour cried; and we—
One hour we find in seven long days,
Before our God to *sit* and *gaze!*

Then, lowly Lamp, a ray like thine
Waked half the world to hymns divine,
Now it is much, if here and there
One dreamer, by thy genial glare,
Trace the dim past, and slowly climb
The steep of faith's triumphant prime.

Yet, by His grace, whose breathing gives
Life to the faintest spark that lives,
I trim thee, precious Lamp, once more,
Our father's armory to explore,
And sort and number wistfully
A few bright weapons, bathed on high.

And may thy guidance ever tend
Where gentle thoughts with courage blend;
Thy pure and steady gleaming rest
On pages with the cross imprest;
Till touch'd with lightning of calm zeal,
Our father's very heart we feel.

British Magazine.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

(*Continued from page 640*)

III. We proceed to the consideration of the *change of character* mentioned. We are to prove that it is recovery from the dominion and the curse of sin, to victory over sin, and, in the baptized, to pardon; that it is ordinarily effected in the use of means of grace, yet by the power of the Holy Ghost; that it is called conversion, renewing or new creating, or (moral) regeneration; and that it is gradual and progressive.

This change of character is recovery from the dominion of sin to victory over sin—'the new man which is created in *righteousness* and true *holiness*'—'whatsoever is born of God *overcometh* the world'—'he that is begotten of God *keepeth* himself,' like a soldier in self-defence, 'and that wicked one *toucheth* him not.' (Eph. iv. 24. 1 John v. 4, 18.)

This change of character is, in members of the Church visible, recovery from the curse of sin to pardon—'repent and be converted, that your *sins* may be *blotted out*'—'there is *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit'—'against such there is *no law*.' As this and all similar language is spoken of persons baptized, or about to be so, that sacrament must always be included among the conditions of pardon on scriptural principles, beside that it is also its seal. We add, to the same effect—'he that believeth and is *baptized*, shall be saved'—'repent and be *baptized*, every one of you, for the remission of sins'—'be *baptized*, and wash away thy sins.' (Acts iii. 19. Rom. viii. 1. Gal. v. 23. Mark xvi. 16. Acts ii. 38; xxii. 16.)

This change takes place in the use or enjoyment of the means of grace: union with the visible Church—'ye are builded together [into the Church] for a *habitation* of God through the *spirit*:' adverse providences—'before I was *afflicted* I went wrong, but now have I kept thy word:' prosperity—'doth Job fear God for *nought?*' pious education—'bring them up in the *nurture* and admonition of the Lord:' the word of God—'all *Scripture* is profitable . . . . that the man of God may be perfect, thoroughly furnished unto all good works:' preaching—'the *preaching* of the Gospel . . . . is the power of God:' religious books and conversation are an appendage to preaching: prayer—'your heavenly Father will give the Holy Spirit to them that *ask* him:' solemn benedictions—'without all contradiction, the less is *blessed* by the better:' baptism, as devoutly received by adults, and as devoutly reflected on by all—'we are buried with him by *baptism* . . . . that we should walk in newness of life:' the holy supper—'he that eateth my *flesh*, and drinketh my *blood*, dwelleth in me, and I in him.' (Eph. ii. 22. Ps. cxix. 67. Job i. 9. Eph. vi. 3. 2 Tim. iii. 16, 17. 1 Cor. i. 18. Luke xi. 13. Heb. vii. 7. Rom. vi. 4. John vi. 56.)

This change is effected by the Holy Spirit—'it is God which [by his Spirit] worketh in you both to will and to do of his good pleasure'—'walk in the *Spirit*, and ye shall not fulfil the lust of the flesh'—'if ye through the *Spirit* do mortify the deeds of the body.' (Phil. ii. 13. Gal. v. 16. Rom. viii. 13.)

The change of character we speak of is called conversion or turning, the two words being synonymous—'*turn* thou us unto thee, O Lord, and we shall be *turned*'—'*turn* ye even to me with all your heart'—'except ye be *converted* and become as little children.' It is also called renewing or new creating, these words likewise being synonymes—'*create* in me a clean heart, O God, and *renew* a right spirit within me'—'be ye transformed by the *renewing* of your mind'—'*make* you a *new* heart and a *new* spirit.' (Lam. v. 21. Joel ii. 12. Matt. xviii. 3. Ps. li. 10. Rom. xii. 2. Ezek. xviii. 31.) It is further spoken of as a (moral) regeneration: and here many texts already cited are applicable—those who fear the Lord, the peace-makers, those who love their enemies and do good, the contented, blameless and harmless, are denominated *children* of God—those who do righteousness, have divine love, and believe that Jesus is the Christ, who do not commit sin, but overcome the world, and keep themselves that the wicked one touch them not, are declared to be *born* or *begotten* of God: to these proofs, detailed in previous paragraphs, we add the following—'as many as are led by the Spirit of God, they are the *sons* of God'—'the Spirit itself beareth witness with our spirit, that we are the *children* of God;' (Rom. viii. 14, 16;) which latter passage refers to the persuasion which, when soundly examined, and found concurring with the humble yet candid testimony of our good conscience, we are allowed to regard as the testimony of the Holy Ghost, that we are morally regenerate.

Without noticing some other passages, the application of which, whether to baptism, or to the change of heart, or to both, appears to us uncertain, we will only add a brief exposition of the conversation of our Lord with Nicodemus. That ruler has so much of a right mind, as to acknowledge Jesus to be 'a teacher sent from God.' Our Saviour admonishes him that his mind must undergo a more thorough change, before he can 'see,' that is, enjoy, or gain possession of, the 'kingdom of God' in heaven; and calls this change being 'born again,' or 'born (again) from above.' The ruler comprehends this figurative expression as meaning a very great change in the mind and character; but, though a master in Israel, and though his own scriptures might have taught him better, he does not agree to the doctrine it implied; and he therefore objects that so entire a change is as improbable as an actual and natural new birth. Our Lord then replies more fully, that he must not only be thus morally born again, but also, by the new birth of baptism, assume the Christian covenant, and enter the Christian Church; which was henceforth to be the especial channel of the grace producing and furthering moral regeneration—he must be born again of water, as well as born again of the converting influence of the Spirit, in order to an entrance into the kingdom of God in heaven. This is the key we prefer for this highly important conversation.[*] The necessity of a moral change was the first, and is throughout the principal topic. But the necessity of baptism also is declared—*both* baptism and moral regeneration are required for our admission into the celestial kingdom—ordinarily necessary—incapacity, ignorance, involuntary error, and want of opportunity, being perhaps the only known exceptions to the rule so plainly enjoined by our Lord himself.

Lastly: This change, moral regeneration, is gradual and progressive, it admits of increase, decay, renewal, and repetition; it is not only the commencing point of sanctification, but includes also its several stages to the highest; and each stage is fresh regeneration. Here also we appeal to Scripture.

New birth and new creation are obviously convertible terms, since our natural birth or begetting is our only natural creation.[†] Hence, the expression, 'the inward man is *renewed* [newly created ανακαινουται] day by day,' is equivalent to 'the inward man is *regenerated* day by day:' its regeneration is thus increased, and renewed if it has decayed. Again; David was unquestionably morally regenerate in youth; yet, after his grievous fall, he beseeches God to '*create* in him a clean heart,' in other words, to restore him by new regeneration.[‡] Moral regeneration is thus not a single act or operation of the Spirit, producing only the first change to godliness, but an act or operation that may be repeated, and for the repetition of which we are to pray. (Collect for Ash-Wednesday.)

To frequent or habitual new creation or moral regeneration refers also the passage, 'that ye put on the *new* man, which after God is *created* in righteousness and true holiness.' The Apostle had before said of these persons, the Ephesian Church, 'We *are* his workmanship, *created* in Christ Jesus unto good works;' yet he exhorts them *again*, nay, again and again, to put on the new created man, that is, to be created anew again and habitually; and this is synonymous with being regenerated anew and habitually in the moral sense. (Eph. iv. 24, comp. ii. 10.)

Another passage to our purpose is, 'Of whom I travail in birth *again* παλιν, till Christ be formed in you.' St. Paul had thus travailed for them once, and he now does it again; himself being the instrument, and the Holy Spirit the efficient agent, in both; and his travailing being for their new birth each time. And, each time, the moral regeneration of these converts was the object desired, that new birth which gradually forms Christ in us. This regeneration therefore may be repeated, and indeed must be as often as we have occasion for it.[§]

Moral regeneration, being imperfect in this life, is subject to diminution and even extinction, and therefore requires constant increase and improvement. Not till death are we freed from sin; not till death does the regenerating cure of sin have its complete effect, perhaps not till the resurrection. And it is only, we think, of those who shall be thus perfectly and unchangeably regenerated, that it is declared, 'they *cannot* sin, because they are born of God.' (1 John iii. 9.)

We quoted the *Fathers*, under a former head, to show that the doctrine of a baptismal regeneration is primitive; a similar appeal will prove that the application of the word regeneration, and its synonymes renewing and new creation, to the moral change we have described, is primitive also. Though the latter use of the word is not so common in the fathers as the former, there are some examples.

Clement of Rome. 'Noah being proved to be faithful, did by his ministry preach *regeneration* παλιγγενεσιαν to the world.' The word regeneration, obviously, does not mean baptism. It is interpreted by some of the renovation of the world after the flood. But we rather deem it equivalent to the expression of St. Peter, 'Noe, a preacher of *righteousness*' or moral regeneration. It is equivalent also to that of Clement himself, in a previous section, 'Noah preached *repentance*:' this affords us the author's own interpretation of his language, 'Noah did by his ministry preach *regeneration* to the world.'[‖]

Barnabas. 'He has put us into another frame, that we should have souls like those of children *forming us again* [or regenerating us αναπλασσομενους] himself by the Spirit.' Again: 'Ye see how we are again *formed anew* [or regenerated αναπεπλασμεθα] . . . I will take from them, that is from those whom the Spirit of the Lord foresaw, their hearts of stone, and I will put into them hearts of flesh.' The change referred to is obviously a moral one, souls like those of children, and hearts changed from stone to flesh; and it is called being formed or created anew, which is synonymous with regeneration.[¶]

Clement of Alexandria says of a sinful woman, 'When she has repented, or is *born again* αναγεννηθεισα by a change of her life, she has the *regeneration* παλιγγενεσιαν of life; the former unchaste woman being dead, she has come again to life, being *born* (again) by repentance.'[**]

Eusebius, speaking of a youth converted by St. John, and baptized εφωτισε, who afterward became a robber, but was again reclaimed by the Apostle, says of him at this latter period, he 'exhibited a great example of true repentance, a great trial of *new birth* παλιγγενεσιας, and a singular token of the visible resurrection.'[††] This passage, being quoted by Eusebius from Clement of Alexandria, gives us the authority of both those fathers for the moral sense of the word regeneration, for its being synonymous with repentance, and for its taking place long after baptism, and the conversion which preceded and accompanied that sacrament.

Gregory of Nyssa. 'That we receive a salutary *birth* γεννησιν by the renovation and change of our nature, is manifest to all.' This 'birth' is of course a *new* birth or regeneration; and, as is usual with the fathers, it is made equivalent to renovation.[‡‡]

Augustin, in a passage before quoted, uses the word renovation as equivalent to regeneration—'the *renovation* after the image of God is not effected in a moment, like *that* regeneration in baptism, which is done in a moment:' such language implies that renovation after the image of God is a regeneration, yet a different regeneration from that conferred at the font. In another passage, he says, 'Our body will be regenerated by incorruption, as our soul was *regenerated* (regenerata) by faith:' regeneration by faith not being 'effected in a moment,' this can scarcely be meant of baptism. We regard both passages as applicable to moral regeneration, distinct from the baptismal.[*]

One further remark deserves notice, as connected with the application of the word regeneration to the sanctifying change of heart.

The passages of Scripture on which this use of the word is founded, refer to godliness in *practice* and in *principle*: not one of them intimates that agitated *feelings* are required in moral regeneration. This fact is highly important; for enthusiastic teachers dwell much on the necessity of violent pangs, in order to the accomplishing of the new birth, and not only justify on this ground many improper excesses, but require the calmer Christian to force himself into a similar excitement, under the penalty of being accounted void of true piety. But, so far as the metaphor is concerned, there is no more necessity for pangs in the moral new birth, than in the baptismal, which is wholly unconnected with them. And, as to the scriptural tests; they are, we repeat, practical, including conduct and principles—those who fear the Lord, and cultivate peace, and love their enemies, and are benevolent, piously contented, blameless and harmless, those who practise righteousness, and habitually avoid sin, and overcome the world, and keep themselves from the touch of the wicked one, those who exercise love to God and men, and faith in Jesus as the Christ, those who are led by the Spirit, and have his witness, the humble persuasion that they are sanctified, concurrent with the witness of their good conscience—these, if Scripture is to decide, are children of God, born of God, morally regenerate. This assertion is not intended to disconnect piety from sacred feelings, and courses of feeling; far from it; sound Christian experience is of prime importance, and a discriminating perception of it is also of great value. Sound Christian experience is based on the general rule, that our sorrow for sin should be proportioned to the amount of sin or neglect indulged in; subject, however, to an almost unlimited variation, produced by our different degrees of sensibility, by the tone of our religious opinions and pious company, and by other incidental causes. But, while we thus appreciate Christian experience, nay, should it be estimated ever so extravagantly, there is no evading the fact, that where Scripture applies the phrases born of God, sons of God, and the like, to the change before us, it recognises as such those who are practically reclaimed from their natural depravity, without a single allusion to pangs, as essential to the change.[†]

Calm piety, therefore, that which begins early and imperceptibly, and ripens gradually, and also the severer, but not usually overwhelming repentance, which changes those whose depravity, though indulged, has not produced gross wickedness, or obstinate neglect, are equally with the terrified awakening and bitter conversion of the more guilty and more careless, and the similar fresh awakening and conversion of the backslider, moral regeneration. In both, in all, the conditions of pardon through Christ, according to the covenant and seal of baptism, are so far made good, and will continue availing as long as this holy character is maintained.

Referring to the Appendix for further remarks, especially for human authorities relating to several of our topics, we conclude with reminding the reader, that we have endeavored to prove—that Scripture recognises the *two* regenerations, to a change of *state*, and to a change of *character*—that the former is the mere separation to a visible *Church* estate, and its privileges, especially the great privilege of the covenant *title*, and is, under the Gospel, effected in *baptism* and by the *Holy Spirit*, being independent of all converting influences—and that the latter includes the whole *sanctifying* process, by which the heart is reclaimed from its natural subjection to depravity, the principles and conduct made holy, and the baptismal *title made good* to pardon and acceptance with God. All is through the merits of the Redeemer.

As a defence of the Episcopal Church, in applying the word regeneration to baptism, this essay need scarcely perhaps be offered. There are several theories sufficient for that purpose; and most, if not all Christian denominations speak of the sacrament of the font in similar terms. To those, however, who from want of information speak evil of us, in this matter, these pages are respectfully submitted.

As an exposition of scriptural truth, clearer, in our apprehension, than those commonly adopted on the subject of regeneration, our remarks will not, we hope, be without value.

As setting forth, on secure grounds, the high character of baptism, as our introduction into the covenant, with the exalted appellation and privileges of sons of God, our illustrations may prove seasonable; for the tendency of the present age is to depreciate the ordinances.

And should our suggestions correct, in any degree, the two opposite mistakes—the one, that moral regeneration is to be *tested* by strong feelings—the other, that there is *no* moral regeneration, no absolute *change* of nature from depravity to holiness, which produces what is strictly a *new* nature, a renewal, whether gradual or speedy, early or deferred, gentle or severe, from the mere buds of sinfulness, or from its fruits, expanding, ripening, ripe, or ripest; no such change, required in each and every human being—should these errors be at all reformed, the author will devoutly thank the Father of mercies that his humble labors have not been without a blessing.

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[*] John iii. Various interpretations are given, each perhaps consistent in itself, yet contradicting the rest. We prefer the above key, because of its entire congruity with the numerous scriptures we have adduced and arranged in this Essay.

[†] That renovation, or new creation, and regeneration, are synonymous terms, will be further shown in the Appendix.

[‡] 2 Cor. iv. 14. Ps. li. 10: see also Calv. Instit. vol. iii. p. 35.

[§] Gal. iv. 19. Poole's Synopsis, on this verse, has the following passage: 'Fœtus physicus non nisi semel gestari et edi possit; fœtus moralis sæpius.'

[‖] Clem. Rom. Epist. ad Cor. sect. 9, and sect. 7: comp. 2 Pet. ii. 5.

[¶] Barn. Cath. Epist. sect. 6. Consult Suicer on Αναπλασις: some of his remarks are quoted in our Appendix. Compare also Matt. xviii. 3.

[**] If, in this passage, 'she has the regeneration of life' were allowed to mean 'she has been baptized,' still her repentance would be twice called a new birth. But Suicer, on Παλιγγενεσια, places the passage under head I. referring to regeneration simply; and puts regeneration as connected with baptism under head II. distinct from the former. Dr. Jarvis (p. 73 of his Sermon and Appendix) says, 'Clemens Alexandrinus evidently uses the term regeneration in the sense which is *now* affixed to renovation.'

[††] Euseb. Eccles. Hist. lib. iii. c. 23.

[‡‡] Suicer on Ανακαινισμος.

[*] Inglis on Inf. Bapt. p. 4. August. de Civ. Dei, l. xx. c. 5.

[†] St. Paul says to the Galatians, 'My little children, of whom *I travail* in birth again:' this may intimate pangs in the *Apostle* in behalf of the Galatians, but it certainly does not refer to any in *them* in their own behalf; all that can be inferred from this language is, the Apostle's anxiety for them, not their anxiety for themselves.

(*To be continued.*)

THE MINISTRY.

WHAT IS PREACHING CHRIST?

Permit me to answer this question by another anecdote. 'Mr. Robinson (of Leicester) preached for Mr. Cecil on several successive Sundays during his last illness.' 'What did you preach about yesterday, brother?' said Mr. Cecil. 'Now then we are ambassadors for Christ,' &c. (2 Cor. v. 20.) 'Right, brother, Christ your subject! What do you think of preaching about next Sunday?'—'Even the righteousness of God, which is by faith of Jesus Christ,' &c. (Rom. iii. 22-24.) 'Right again! *more of* Christ: were I to preach again, I would preach *nothing else*.' '*Nothing else!*' But how shall this topic be expanded to fill up the sphere of a preacher's studies? Listen, brethren, and you will find this subject has glories in variety sufficient to exhaust the talents of an angel—to fill up the anthems of eternity!—Permit me to say then,

1. Christ must be preached in all the glories of his person. Not in the dry metaphysical language of the schools; but in the glowing language of the Scriptures—'Christ the wisdom and the power of God—the first-born of creation!—the image of the invisible God!—God manifest in the flesh!—He who was with God, and was God, and thought it not robbery to be equal with God,' or to receive the worship that was due to Deity.

2. Preach him in all the fulness of his merit—the infinite sufficiency of his atonement. 'We preach Christ crucified'—'I know, I am determined to know nothing among you, but Jesus Christ, and him crucified!'

3. Preach over all the doctrines that he taught—all the precepts that he delivered—all the virtues and graces that he exhibited—'who hath set us an example, that we should follow his steps.' Aim not, however, to be more evangelical than the Saviour himself—refine not on Scripture truths; but exhibit them with simplicity—with ardor—with unction, as he did, who said, 'I am determined to know nothing else.'

4. Preach Christ experimentally—show how every part of Christian experience depends on Christ. He is the life that animates the soul—the light that irradiates it—the food that nourishes it. 'To live' is, with the Christian, nothing more than to *experience* Christ, and to *exhibit* Christ: and as to death, it is Christ that makes that to be eternal gain. Hear the expiring martyrs in the flames, rapturously exclaiming, 'None but Christ—None but Christ!'

5. Preach Christ as the glory and happiness of heaven. The Sun of Righteousness is the only luminary there; and never shall he set again in clouds and blood. The rainbow round about the throne is but the reflection of his perfections; and Christ is the only name that floats on the songs of angels through ethereal space; and shall continue to float down the tide of eternal ages!

But this is only one view of our subject—it regards the preaching of Christ directly and explicitly: there is a way in which every fact of Scripture, either principal or incidental—every character—every type—every circumstance of the Bible may be made to exhibit Christ.

It is remarkable that of all the Scriptures quoted from the Old Testament in the New, how few there are which are not, either directly or indirectly applied to Christ. Not indeed that they all referred primarily to him; but a mind truly spiritual sees Christ in every thing, and is continually reminded of him by every object with which he is surrounded; while at the same time he is guarded against every mean, puerile, or ridiculous image, which might degrade the name 'which he delights to honor.'—*Evan. Magazine.* *Presbyterian.*

DEFERRED MATTER.

From the Charleston Observer.

The effect of *Religious Instruction* upon our slave population, remains in a great degree to be tested. To those who believe that the Bible is a revelation from God, adapted to the best interest of man in every condition of life, nothing further is necessary to convince them that such instruction, judiciously given, cannot fail to be followed by happy results. But from the fact, that all religious denominations have in a great measure neglected our colored population, the influence of the Gospel upon their morals and character is but partially seen. The experiment, however, has been commenced under auspices the most favorable, in a population where the number of the blacks exceed that of the whites nearly as ten to one, and by persons who are perfectly familiar with the manner of treating slaves, and whose interest and safety are intimately connected with keeping them in due subordination. The experiment of Mr. Clay, which has already appeared in our columns, works well; and many of the neighboring planters who were at first doubtful of its success, have, from a firm conviction of its utility, adopted similar measures upon their own plantations. The report which we now publish by order of the Association in Liberty county, will tend we think to throw additional light upon the subject.

Officers for 1833.

Rev. R. Quarterman, *President;* Rev. S. S. Law, *Vice-President;* Mr. James S. Bulloch, *Secretary and Treasurer.*

Executive Committee—T. Bacon, T. Mallard, J. O. Baker, J. Dunwody, O. Stevens, B. King. *Missionary,* Rev. C. C. Jones.

ANNUAL REPORT OF THE MISSIONARY TO THE NEGROES IN LIBERTY COUNTY, (GA.)

Time.

In presenting to this Association, for the religious instruction of the colored population of this county, a report of my labors as their missionary for the past year, I would first of all call your attention to the *time* in which I have been *directly* employed in the discharge of my duties.

I arrived in the county, November, 1832; but from particular circumstances, did not commence my labors until the second of December; since which time your agent has been regularly employed in promoting the great and good object which you have in view, in various ways hereafter to be named, with the exception of one month, which was consumed in attending a meeting of Presbytery, and in business connected with that meeting. So that the whole time of employment in the county would be *ten months;* the year ending the second of December will be eleven.

The field of labor.

Suffer me in the next place to call your attention to the *field of labor which this county affords.*

The county contains a population of 1544 whites and 5729 blacks, which gives a proportion of 3 2-3 black to one white, according to the census of 1830.

The county is divided into the 15th, 16th and 17th company districts. There are only 28 slaves in the 16th district, in the 17th, 275, and in the 15th, 4577. The total of taxable slaves in the county is 4880. You will perceive from this statement, that the 15th district, in the number of its colored population, exceeds the 16th by 4549, and the 17th by 4302, and both together by 4274.

Your agent has directed his efforts exclusively to the 15th district, the most populous; and in so doing believes that he meets the approbation of the Association. He has never visited the 16th and 17th, having always as much and more than he could do in the 15th.

Stations.

This district has been divided into *neighborhoods,* and a *station for Sabbath preaching appointed in each.*

The stations are six in number—Sunbury, Pleasant Grove, Newport, Midway, Fraser's Plantation, and the Sand Hills, or Walthourville, the summer retreat.

These stations are advantageously chosen. Each one accommodates a large number of negroes. And it is proper to remark in this place, *that there should always be a station in every neighborhood that can furnish a respectable congregation;* and for the plain reason, that the shorter the distance which the negroes have to walk, the better; and in this way, not only the attendance of a larger number of adults is secured, but also the attendance of a larger number of *children,* which we consider an object of the first importance.

I have uniformly discouraged the negroes from attending stations *without* their neighborhoods, if the distance was considerable, for obvious reasons; and in the meantime advised them to attend the nearest house of public worship. The missionary can, in a general way, manage a congregation of moderate size, better than he can a large one, and also make the services more profitable.

Labor performed.

The labors of your agent may be divided into those *of the Sabbath,* and those *of the week.*

Of the Sabbath.—I have preached in the county *forty Sabbaths,* to the negroes exclusively. But once, and then but one sermon to the negroes in Sunbury; and my reason for not visiting that station oftener was, that it lay remote from me, and I knew that the Baptist brethren located there, were in the habit of holding meetings for them. The services at the other stations have been held as nearly in rotation as they possibly could be, without interfering with the white congregations on their regular Sabbaths, with the exception of Walthourville, which never has been occupied as a Sabbath station, nor can it ever well be.

Of the Week.—I have held, when the season permitted it, sixteen or seventeen *plantation meetings.* The number of these meetings is not as large as it should be, owing to the fact, that your agent was not in a situation to attend more; but hopes, during the present winter, God willing, to enlarge these labors. Near fifty plantations have been returned by members of the Association, as open for religious instruction; which shows how extensive is the field, and it may be further enlarged. We deem plantation meetings *highly important,* and in some respects more efficacious than those held on the Sabbath. The plantation meetings have been suspended during the summer and fall months, from motives of prudence in regard to health; it being the advice of physicians and the injunction of friends, which could not be resisted, however much your agent may have had a desire to continue them.

During the summer and fall months, a regular lecture has been maintained on the Sand Hills, on Thursday evening, for servants in the families that resort there for health, and also for the negroes on the plantations in the immediate vicinity.

In addition to the public preaching of the Gospel on the Sabbath and during the week, some effort has been made, as opportunity offered, of holding *personal conversation* with the negroes on the subject of religion. Many of these conversations have been by the way, and in the house, and have led me to a better acquaintance with the moral and religious condition of this people, than I could otherwise have obtained. I scarcely need say to the Association, that ignorance is prevalent to a lamentable degree. Some of these conversations have been pleasant and profitable; and your agent has, at times, been agreeably disappointed in receiving instruction, when he hoped to have the privilege of imparting it.

Correspondence has been conducted with persons in different parts of our country, on the subject of the religious instruction of the negroes, and a little effort made through the press to awaken public attention to it. I think it necessary to make this statement for the satisfaction of the Association, as some may suppose, that *preaching* constitutes all necessary labor.

Manner in which the meetings are conducted.

It may not be improper for me to state to the Association, the manner in which I have generally conducted the meetings at the Sabbath stations, and on plantations.

Plantation meetings.—Notice is sent to the planter, that on such an evening the missionary will visit his plantation for the purpose of preaching to his people, if it suits his convenience. The planter takes into his own hands the arrangement of the meeting, confining it, or not, as he pleases, to the people on his own place. The missionary has nothing to do with making arrangements for plantation meetings, nor does he give any notice whatever to the negroes on other plantations, or on the Sabbath, that meetings will be held during the week on such and such plantations. The negroes assemble in some convenient room prepared by the planter, and the exercises are precisely those of a common lecture, with this difference, that the audience is *catechised* on the subject of discourse. In this, however, the missionary is governed by the nature of the subject and the degree of attention.

The lectures on Thursday evening, at Walthourville, have been conducted in the same manner, with a diminution of the catechetical exercise, and with the addition of teaching hymns and spiritual songs and tunes adapted; to which should be added, portions of Scripture.

Meetings on the Sabbath.—On the Sabbath I have two regular services, morning and afternoon, more or less catechetical. Also, teaching hymns, spiritual songs, and portions of Scripture.

After dismission in the afternoon, a meeting of inquiry is held, and all professedly under concern of mind, are personally conversed and prayed with. These inquiry meetings are indispensable, and of great utility.

Classes of Instruction.

A class of instruction for professors of religion of all denominations, was formed the last winter at Newport, embracing male and female, over 400 members. The afternoon of the Sabbath was appropriated to this class, The men and women occupied different seats. I gave them familiar lectures on the doctrines and duties of Christianity. Such classes, well conducted, will be productive of great good; and I hope to form at some future time, a regular course of instruction for them. The station at Newport I resigned to Rev. S. S. Law in the spring. His meetings have been very nearly every fortnight, well attended and interesting.

I have established a class of instruction for children and youth at the station on Fraser's Plantation. It is deeply interesting, and varies in number from 25 to 50. I meet this class between morning and afternoon services, and my hope is to establish such a class at all the stations. Without pausing to lay before the Association my reasons, I will say, that such classes are, above all others, to be desired, and upon the rising generation of negroes, our hope of success mainly depends.

The children and youth have been, to all appearance, much interested. I instruct them from a catechism which I am attempting to prepare for them. I also instruct them from Scripture cards. The parents of these children take deep interest in their instruction, and express gratitude for it.

With children and youth lies our main hope of the moral reformation of the negroes.

(*To be continued.*)

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